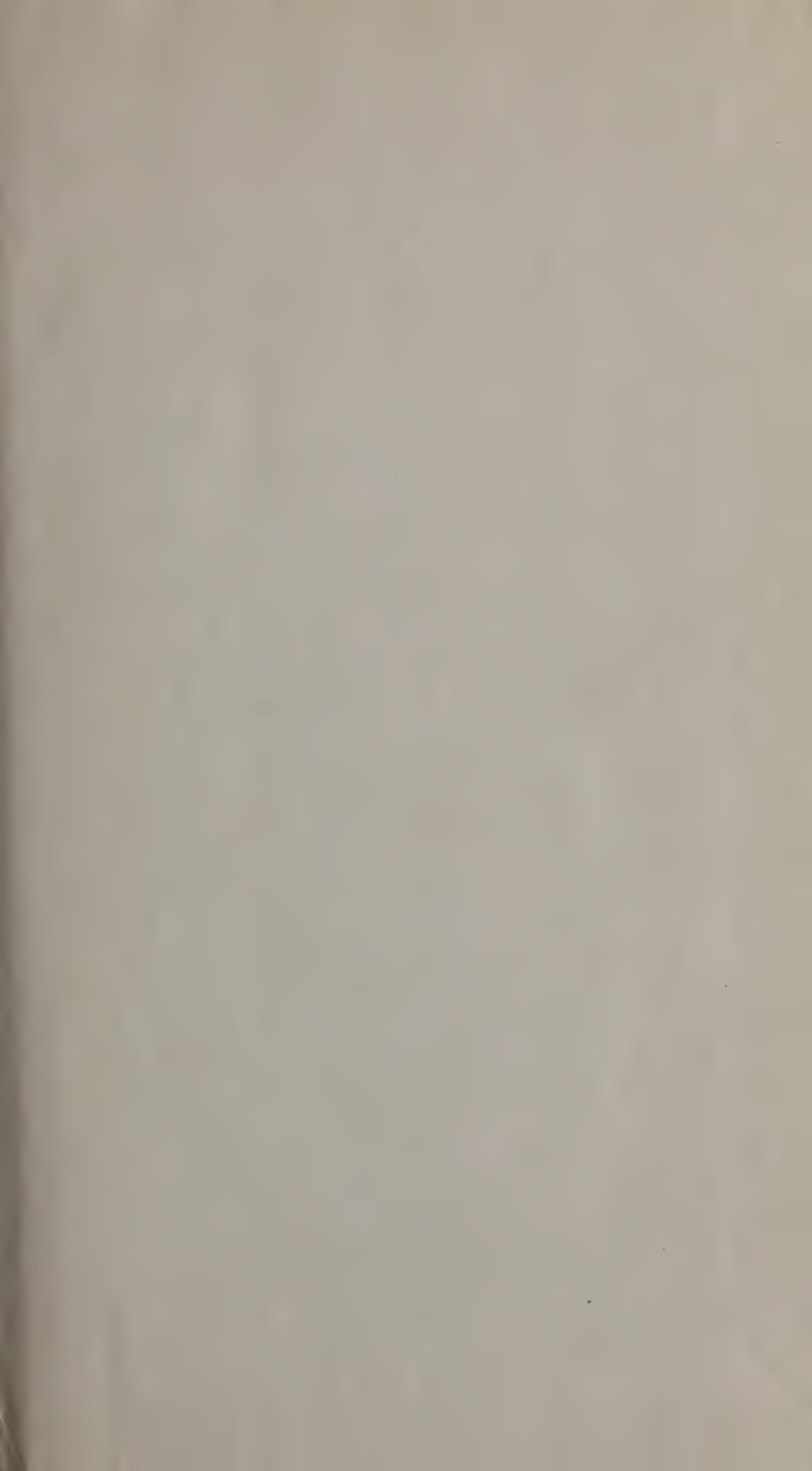
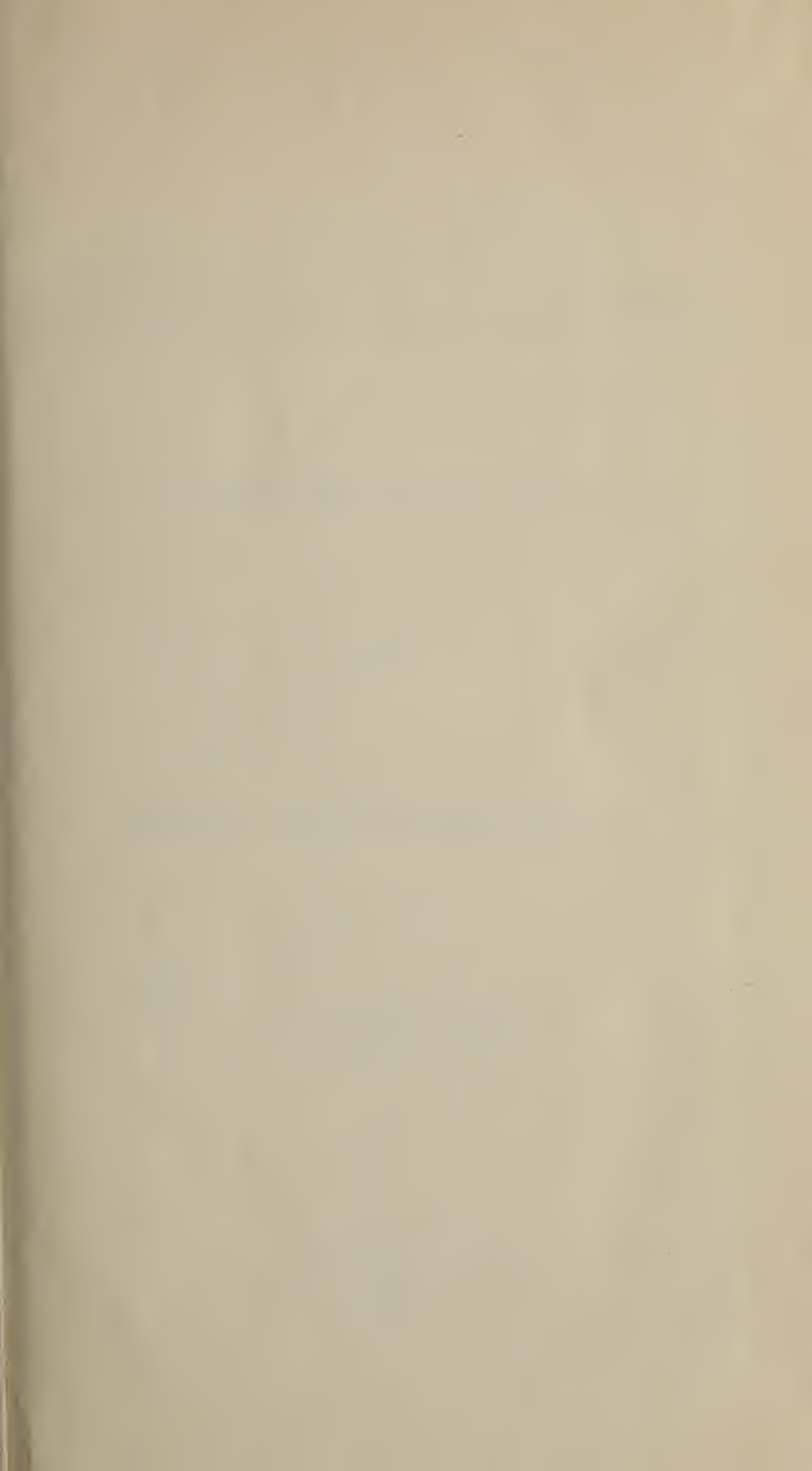




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THE

BAPTIST MISSIONARY MAGAZINE.

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NO. 3.

THE MISSIONARY COVENANT.

(Continued from p. 37.)

2. To whom was the promise of our Savior,—“Lo, I am with you alway, even unto the end of the world,” made? Who may expect to have Christ thus with them? We answer, beyond a doubt the eleven disciples, and others, if such there were, to whom the words were primarily addressed. If the five hundred brethren to whom Christ showed himself at once before his ascension, were those who were assembled to witness his glorification, they might claim the promise till the last of them was dead. Years and years might pass away; the strange events of the Savior’s life and death might have vanished from the memory of man; the sacred feet which trod the streets of Jerusalem, and were pierced on Calvary, might have long forsaken their well known paths; the polished Greek and the haughty Roman, the self-righteous Jew and the wise philosopher, might think, if they thought at all, of Jesus of Nazareth as an impostor who once rose like a meteor on the world, and set again, and was now nearly forgotten: but as long as one of the disciples to whom the promise was made lingered on earth, fulfilling his part of the missionary covenant, so long the words of Christ were valid, “Lo, I am with you alway, even unto the end of the world.” “He is not a man, that he should lie, nor the son of man that he should repent. Hath he said, and shall he not do it? Hath he spoken, and shall he not make it good?” The Redeemer of men had said these words under the most solemn circumstances. He that cannot lie had left the words of this covenant, his last bequest to his friends and brethren, his apostles and followers. They understood them as containing the promise of his perpetual presence. They so acted on them, and they experienced the truth of what he had promised. On Mars’ Hill, in the dungeons of Philippi, in the castle of Damascus, in the court-prison at Rome, in perils oft, in hunger and thirst, in cold and nakedness, in perils by land and sea, in trials of cruel mockings and scourgings, the angel of his presence departed not from them. Under the solace of the Savior’s presence, they fought the good fight, they carried on a successful warfare, and are now enthroned, crowned and glorified. “They rest from their labors, and their works do follow them.”

But the covenant descends in its provisions to their heirs and successors. The first disciples could not finish the work. They who come after them, engaging in the work in the same spirit and assenting to the conditions of the covenant, may expect the same succor. It is no more unlikely that Christ

should extend his promise and fulfil it to a disciple living five years after the apostles, entering into their work in their spirit, than that he should fulfil it to the apostles themselves. For it was one work, though extending through ages. Its nature is one. Its end is one. And if the promise was fulfilled to a disciple, an immediate successor of those who witnessed the ascension from Olivet, why should it not be to *his* successors also, down to the end of time? Jesus Christ having pledged his promise in the year 33, adheres to it to the end of the first century, and he will adhere to it till the end of the last. He who was with Paul, and Peter, and John, according to his promise, according to the terms of the same promise was with Swartz, and Brainerd, and Carey, and Boardman, and Martyn, and Gordon Hall; with the persecuted converts of Madagascar and of Burmah; and he will be with all their successors in the same enterprise and sufferings. Jesus Christ, the author of the promise, "Lo, I am with you alway," is the same, yesterday, to-day, and forever. When was the pledge annulled? When was the promise taken back? When, and under what circumstances was it declared to the disciple that he must henceforth withdraw his confidence from his Master? Never,—no, never. They, therefore, who take their lives in their hand and go to the heathen, may well depart in peace. We follow them with our benediction. It is all that we can do. We minister to their wants, at distant intervals sending them the pledges of our affection, and assuring them that they yet live in our hearts. But we cannot stand by, to bathe the fevered head, to cool the burning brow, to console the riven heart; we cannot weep with them precisely when they weep, or rejoice with them when they rejoice, or sympathize with them when they suffer. They may be consumed by the fires of persecution, subjected to indignities, torments and death, and our hand is too weak to reach to their succor. They may be decaying in the grave, struck down by an early doom, long before we have ceased to pray for them. While we plead for them on earth, they may be rejoicing in heaven. But though they are removed from our sight, there is one from whose sight they are never removed. Our consolations may fail to reach them; but Jesus Christ, their Redeemer, their best friend, is with them alway. In their trials, discouragements, privations, solitude, sickness, pain, persecution, sinking and dying,—there he stands,—with his gentle words, his benignant countenance, his affectionate interest in their welfare and their work, with his thoughts of love, with his sustaining strength, with his everlasting arm! And forever, amid the roarings of the tempest, or the tumult of victory and success, or amid the faintness of sinking nature, the music of his voice sounds like a melody from the skies, echoed and reëchoed without end,—“Lo, I am with you alway.”

3. Why did Christ make this promise, and why should we trust that it shall be fulfilled? We need scarcely state the general ground of the divine veracity, although that, of itself, were sufficient. There are other grounds which give us encouragement and certainty.

1. The missionary enterprise is a work in respect to which he has given his express commission. He has appointed his disciples his agents for a certain service, and has bound himself by a promise having respect to the fulfilment of that service. In the context of the promise, his last solemn injunction is recorded,—“Go ye into all the world, and preach the gospel to every creature.” He did not appoint others to stand between them and the work, that the commission might be received, as it were, at second-hand; but “go YE,” was his command. If an agent should intervene, he must be expected to fulfil the

promise. But Christ stands next to his disciples. As we remarked before, he entered into a covenant with them in this commission. "Do you go into all the world and preach the gospel to every creature, and I will be with you alway, even to the end of the world. Do you go down into the well, and I will hold the rope." He has given the commission, and it will remain in force as long as the work is unfinished, and he has disciples who can perform it. If he withdraws the promise, he will withdraw also the commission. But the commission was founded in the condition of things, in the miseries and wants of unevangelized man. As long as man remains unevangelized, the commission will remain in force. As long as the commission stands, the promise appended to it will remain in force. And, therefore, giving the term, world, its widest signification, we may trust that the promise will be fulfilled,—“Lo, I am with you alway, even unto the end of the world.”

For, 2. The work implied has his sanction and approval. He has expressed that sanction and approval by commissioning his disciples to perform it. His own example is the sanction of it. Never did a foreign missionary exile himself from such comforts, leave such friends, submit to such self-denials, endure such indignities, suffer such a death as the Son of God,—when, burning with the philanthropic spirit of missions, to save men's souls from death he came from heaven to earth, from the crown to the cross, from glory to the grave. Unevangelized and unregenerate man needs to be saved now, as much as he did then. We are sometimes told that the heathen are in no danger,—that God will not punish their idolatry and their sins,—and that by illumining their consciences, we only do them hurt instead of good,—we expose them to the evil consequences of rejecting the gospel, when they would be guiltless of rejecting, if they never received it. We do believe that God is a just God,—that he will do no wrong to his creatures,—that he will be merciful to men's ignorance, and visit those who knew not their Lord's will with few stripes. But the heathen have a conscience. They have a law, which they transgress. They are sensible that they are sinners, and many of them spend their lives in ceremonies, in sacrifices and in self-tortures, to rid themselves of the burden of unpardoned sin. They sin, and sin wilfully against the light which they have. And even if by reasoning we could not make out the justice of the case, the Spirit of inspiration has affirmed,—“They that have sinned without law, shall perish without law.” It is spoken on this very topic,—the danger of unenlightened men as sinners before God. And there it stands,—“They that have sinned without law, shall perish without law.” There is a text to be solved. Interpret it if you can, in conformity with any theory dispensing with the philanthropy or the necessity of Christian missions. But so did not Christ reason. His argument was,—“They that have sinned without law, shall also perish without law ;” or “Go ye, therefore, into all the world, and preach the gospel to every creature ;”—and his encouragement to those who should fulfil the commission, “Lo, I am with you alway.” His words, fairly interpreted, compel us to believe that the work of missions has his sanction and approval. He commenced the work by sending out his apostles, two by two, into the towns of Palestine. And after his death, when the brethren would have lingered too long in Jerusalem, amid its privileges, its comforts and its hopes, he suffered the fires of persecution to be kindled against them, that they might go every where preaching the word. “And they went forth and preached every where, the Lord working with them, and confirming the word with signs following.” The Acts of the Apostles is the history of their labors, sealed

and sanctioned by the Holy Ghost,—written down for the encouragement of spiritual laborers in all coming time. And the Epistles are the letters addressed to churches of converts gathered out from the heathen,—the converts of Rome and of Corinth, of Ephesus and Philippi, who had rejected Jupiter and Diana, Venus and Apollo, for the Lord Jehovah and his Son, Jesus Christ. What the converts were, in Rome and Corinth, Ephesus and Galatia, to whom the New Testament epistles are addressed, such are now the converts of heathen countries,—the people of the Sandwich Islands, of Persia, Burmah, Siam and China; some, noble specimens of our nature, intellectual, cultivated, refined, like the Grecian sages; some, simple children of nature, comprehending little more than the truth that God saves sinners through the death of Jesus Christ. And he who sanctioned the work of missions, by making it indirectly instrumental in giving to the Christian church on earth the triumphant expectation of justification by faith in the epistle to the Romans, the heavenly breathings of the letter to the Ephesians, the glorious epistle to the Hebrews, impregnated from end to end with the Christian doctrine of atonement, like the roll of the apocalyptic prophet, written all over with it, within and on the back side,—he who created a demand even for the gospels through the work of missions, has he not sanctioned and approved the work? We are indebted, directly we might almost say, to the early missions for our New Testament, with all its histories, consolations, and instructions. We are indebted to the missionary spirit of our Redeemer for our salvation, our hopes and our heaven. Even the Holy Ghost, in inditing the New Testament, wrought, so to speak, in the missionary field. The missionary enterprise gave occasion for his work. When we consider what has transpired in the spiritual history of this world, and how heaven has obtained its accumulations of redeemed spirits, who can deny that the Lord Jesus Christ has sanctioned and approved the work of missions?

But, 3. The work of missions is one in which Christ has labored and still constantly coöperates. Hence the occasion for such a promise, and for our confidence in it. We have shown what Christ has done in this department in his own person and work. He still coöperates in the same. In the conversion of every sinner in Burmah or Siam, in China or Borneo, in the east or the west, the north or the south, in Christian America, or in Britain, or among the heathen, his language is,—“Not by might, nor by power, but by my Spirit.” The same Spirit works both here and there: the same Lord coöperates with Christian ministers in this land, and in every place where the gospel is preached, under the sun. The same heaven, by his direction, sings pæans in the conversion of a cultivated American or an ignorant idolater; and the process of sanctification is the same, carried on by the same energy, under the same supervision, by the same means, whether it begin with the highest and loveliest specimen of human nature, the almost Christian of New England, or with the lying Arab, the idolatrous Chinese, the proud Turk, or the besotted and ignorant native of Van Dieman’s Land. He who uttered the promise contained in the text will fulfil it; because it is his office, his pleasure, his employment and his joy to do it. And when he coöperates with us, we may expect that he will say, with effect, “I will work, and who shall let it?”

4. Christ made this promise and we may trust that it shall be fulfilled, because the work of missions, to which it relates, is one of ultimate and glorious success. He has pledged himself to its consummation. The whole course of nature he is controlling and directing with reference to this end. Temporary reverses may occur. The brethren who engage in the work may perish

by an early death. The Scriptures they translate may be consumed in manuscript. Many of the tracts they circulate may be destroyed. For years they may scatter the good seed of the gospel, and leave it covered up in the earth, as if forgotten. Sickness or unpropitious climes may drive them back to their native land, and the heathen in his blindness may still "bow down to wood and stone." The enemies of the gospel may taunt it on account of its want of power; and infidelity may drive its ploughshare, as it did in France in 1793, over the ruins of Christianity, in lands watered by the tears of martyrs, consecrated by the prayers of saints, and made rich by their blood. The servants of God, snatched from life in the vigor of manhood and of usefulness, may lie entombed, some in the sea, like Wheelock, Skinner and Mills; some in Mohammedan cemeteries, like Henry Martyn; some by the road-side, or in islands of the ocean. Some may fall victims to an early decline; some may waste away under the heat of burning suns; some may die by accidents before they have scarcely reached the place of their labors; some may be sacrificed by the fury of wicked men, and leave their bodies to the wild beast or the cannibal. But what has this to do with the promise,—“As I live, saith the Lord, all the earth shall be filled with my glory.” “My word shall not return unto me void; but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.” “I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.” The work of missions will be ultimately successful, under the operation of the divine promises. God has declared that every thing shall be visibly subjected to his sway, that he may rule over a holy universe. “And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord.”

These thoughts furnish a legitimate encouragement to those persons who go out from among us to engage in evangelical labors among the heathen. They go with our sympathies, our love, and our prayers. But how often they go to engage in feeble and apparently forlorn efforts, to difficulties, persecutions, sickness, and an early death. We commit them, however, to a glorious tutelage. We entrust them to the influence of wonderful promises, to the hope of the most benign results. When the head is sick and the heart faints under the apparent fruitlessness of their endeavors, we know who is standing by them with the comforting assurance,—“Lo, I am with you alway.” When they kneel down to pray, often the last refuge that gives them any comfort, we know that prayers, under the conditions of such a promise, will not be ineffectual. When they are subjected to hardships and persecutions, we know that they are to enjoy the sympathy of the Lord Jesus Christ, the second person of the Trinity, the Redeemer and lover of their souls. We have confidence that he will say to them,—“I, who led a life of suffering and of hardships, pity and regard the sufferings you endure. I, who was treated with indignity in Herod's judgment hall, feel every indignity that is offered to you. I, who was scourged by Pilate, have had trial of your cruel mockings and scourgings. I, who was crucified and died on Calvary, know the bitterness of a solitary death, not even cheered by the light of my Father's countenance. Take this sustaining comfort,—‘Lo, I am with you alway.’”

They who engage in this work have the sure promise of its ultimate accomplishment, and of the divine presence and aid as long as they are engaged in it. They may fall in the contest; but the bloodless victory will still be achieved; and they who have died on the ramparts, “shall shine as the sun in the king-

dom of their Father." Christ, the great exemplar of the Christian and the missionary, went from the cross to the crown. They who follow in his steps will go from the cross to the crown also.

We have read poetical and charming descriptions of the old age of the scholar and of the minister. We have pleased ourselves with visions of the ripened intellect of the old man, the grateful love of his friends and successors; and the manner in which, tranquil and joyful, he descends to his grave, as a shock of corn fully ripe cometh in its season. How much more beautiful is the old age of the missionary! He who goes abroad, at this time, in the prime of life, and lives to the age of man, may be permitted to see most of the nations Christianized, civilized, elevated. He may see colleges, schools, and the marks of a Christian culture on every side of him. He may see the spires of village churches crowning the hill sides, and a joyful population gathering every Sabbath to worship God. And he may then, in the spirit of Simeon, ascend to his reward, saying, "Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation."

But more likely, most of those who even now go from among us will die before that great consummation. Reasoning from the analogy of the past, we may infer that, in general, old age is not in store for them. They may expect an early doom; but it will be also a glorious victory. They will rest on their sheaves at noon. Their sun will go down while it is high day. Yet from their seats in glory, they will see the grand results. There they will receive their own sheaves as they are brought. There they will gather the fruits of their labors as they are harvested. Having striven on earth to lead the heathen in their ignorance to Christ, there they will bring them to him, new trophies of their toils, new crowns for his brow, new materials for his and their triumph. The missionary needs not regret his early demise.

"Go to the grave in all thy glorious prime,
In full activity of zeal and power;
A Christian cannot die before his time;
The Lord's appointment is the servant's hour.

"Go to the grave; at noon from labor cease;
Rest on thy sheaves; thy harvest-task is done;
Come from the heat of battle, and in peace,
Soldier, go home; with thee the fight is won."

S. F. S.

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"THE GLORIOUS GOSPEL OF THE BLESSED GOD."—1 TIM. 1: 11.

At the annual meeting of the Board of Managers of the A. B. M. Union held in Brooklyn, N. Y., May, 1846, the annual sermon was preached by the Rev. George W. Eaton, D. D., of Hamilton, N. Y. Having requested a copy of the discourse for publication in the Magazine, the author has kindly allowed us to make the following extracts.

THE PRESENT ATTITUDE OF THE CHURCH IN RESPECT TO THE MISSIONARY CAUSE.

Sanctified mind has consecrated its noblest energies of thought and its richest stores of illustration, as well as its warmest affections of piety, to the advocacy of the claims of missions as the paramount and peculiar work of the church

militant. Signal success has attended these efforts to enlighten and convince the Christian mind. Every where ignorance has been dispelled, misconceptions corrected, prejudices removed, objections silenced, and a general assent secured. The great argument, commenced a half century since, has at length reached a triumphant conclusion, and the question is forever settled. The church must breathe a world-wide missionary spirit, or cease to be recognized as *Christian*. A remarkable revolution in sentiment with respect to this whole subject has taken place within the memory of a large portion of the present assembly. There are hundreds here who remember the time when, not American Baptists only, but American Christians, had not a single representative on heathen shores, and not a dollar was contributed to carry thither the "unsearchable riches of Christ." And now we may say, if the "lines" of our benevolent effort "have not gone out to *all* the ends of the earth," the lines of our exploring vision have, and our sympathies have been awakened and our tears have fallen for every portion of the human family unilluminated by the light of "the glorious gospel of the blessed God."

In view of this desirable change in the sentiment of evangelical christendom, as friends of the perishing heathen, "we thank God and take courage." We are cheered and animated in prospect of the glorious things *surely* to be accomplished when this sentiment, purified from much that is earthly and unspiritual, shall be quickened and directed by the "Holy Ghost sent down from heaven" and graciously effused through the churches of God,—an earnest of which you had at your last missionary meeting,\*—a heavenly influence truly, which has been widely propagated from heart to heart, and the very account of which has kindled responsive emotions in the bosoms of thousands not personally present.

But we are not permitted to indulge in unmingled gratulations. We are still forced to feel that there is much, very much, in the present state of the missionary cause, to sadden rather than to gladden our hearts. We refer not, as it is not meet in this place and on this occasion, to differences of opinion among brethren equally entitled to the honored appellation of "friends of missions." We refer to a general fact, which has pressed painfully upon many hearts who love the kingdom of Christ and the souls for which he died.

It is the sad discrepancy between the *existing sentiment* and the *actual results*; between the ready acknowledgment of claims and obligations, and the corresponding action to meet them; between the overwhelming responsibilities involved in our relations to Christ and to the world, and our disposition to make sacrifices in attempts to discharge them; between the fearful position we have reached in the history of our race, and our preparation to meet the crisis. Has it not seemed to many that a strange and unaccountable languor and faintness have come over the very heart of our extended system of evangelizing operations? And is not the removal of this internal weakness

#### OUR GREAT WANT.

Surely we need no more light on the subject of our duty. Our understandings have long been convinced, and our consciences have been ill at ease. We are in no want of resources. A beneficent Providence has poured millions of treasure into the lap of the church. External obstructions are no longer in the way. The mighty hand of Him who sits upon the circle of the heavens, has been turning and overturning in the affairs of earthly kingdoms until every

\* In November previous.

mountain has been levelled, and every valley raised, and a highway for Zion's unobstructed march cast up to "every people and nation and kindred and tongue under the whole heavens." We ask no further improvement in our organization. We have had for years an organization of great capacity and efficiency, which could have accomplished a thousand fold more than it has, if means had been furnished. The modifications which that organization has recently received, when clearly understood, must render it acceptable to every reasonable mind that loves to labor for the advancement of Christ's kingdom more than to find fault with the imperfections of others. All things are ready and waiting for a general and mighty movement of the whole army of the living God. The great Captain has issued his order to his subordinates to "speak to the people that they go forward;" and this order has been pealed along the ranks until the hills and the heavens are alive with its echoes. And yet, except here and there, where may be seen a few zealous leaders entreating and urging with many tears the ranks to advance, we descry no decisive movement. This is all passing strange, and must seem much stranger to angels than to men. History informs us that in the crusade which Richard of the lion-heart led to the East for the recovery of the Holy Land from the dominion of the Infidel, after prodigies of valor and a series of brilliant victories closing with the great and decisive battle of Ascalon, he marched his army directly towards the Holy City, sanguine that its conquest would be achieved almost without an effort; but when its turrets and domes heaved up to the view of the victorious troops, and the gallant leader was expecting to see them animated and inspired anew with more than wonted courage and determination as the object of all their toils was at length before their eyes, he was amazed and chagrined beyond measure to find all courage and spirit departing, and to be met with an obstinate refusal to advance! The mortifying result was, that the great and final conquest was abandoned, a treaty made with the enemy, and the conquering leader and army retired from the field and returned home! The Holy City to this day remains in the power of the insulting infidel. Does no one perceive in this historical fact an illustration of somewhat in the present attitude of the church with reference to the conquest of the world? We have certainly achieved some important victories and gained immense advantages of position; but why is it when the world is all before us, and every voice in heaven and earth is urging us to move on and take it in the name of Christ, there should seem to be a syncope in the missionary spirit,—a pause in our missionary efforts?\* It must be conceded that there does exist at present among us a deplorable deficiency in the *living power* which moves, and directs, and applies instrumentalities. And the absorbing and anxious inquiry should be, how is

#### THE REMEDY TO BE APPLIED.

Mere human appliances are altogether impotent from the nature of the case. We need an energy from the very Source and Giver of all life. But may not something be gained by turning our attention to *first principles*, and in simple-mindedness placing ourselves under those influences to which we have hitherto been indebted for all the real advancement we have made, and on which we must depend for all our future progress? So the speaker has thought,

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\* This was said in view of the general state of missionary affairs at the time, and especially of the fact of the return of so many missionaries and of none going to fill their places.



and the thought has directed him in the choice of his text. It cannot be doubted that if the disciples of the Savior had just and clear conceptions of what the gospel is as a divinely devised method to save and reform the world and to bring glory to its Author, and felt in their hearts the full force of the motives which the gospel inspires, the *great desideratum* would be supplied. And could a single word transfuse into the minds of the auditory the conception of the apostle when he uttered the language of the text, *that* word should be the beginning and end of this discourse. We should be afraid to utter another syllable lest it might mar the effect of that one word. No one will presume to think that the apostle had an erroneous or an exaggerated view of that gospel which he received by personal communication from its Author, and of which it was his peculiar joy that he was made a minister. But his conception completely filled the amplitude of his gigantic intellect, and poured a living influence through all the avenues of his mighty soul. And though our present limited capacities might not be adequate to bear or even to receive his conception in all its fulness and splendor, yet we can only be right and safe in proportion as we approximate it. *We must seek to attain to the original, simple conception of the gospel which glowed in the minds and fired the souls of the primitive disciples, and learn their whole-souled, strait-forward, earnest manner of communicating to others, if we would imitate their success in spreading it abroad.* This is doubtless attainable. We have the same gospel, the same natures, and the same Spirit of truth to reveal to us just views of divine things. Let us consider, then, first,—

WHAT THE GOSPEL IS.

(To be continued.)

## American Baptist Missionary Union.

SIAM MISSION.—*Letters of Mr. Goddard.*

We are again permitted to lay before our readers a connected view of the operations of the Siam Mission, embracing parts of 1846 and '47. Our last published accounts brought down its history to Dec., 1846. (See June Mag., last vol., p. 184.) The letter next succeeding, and dated Feb. 22, 1847, was received *to-day* (Feb. 1); so liable to interruption or delay is correspondence with some of our distant stations.

Mr. Goddard first speaks of the low state of Mrs. Goddard's health, and his apprehensions that it would continue to decline, the hot season having but just commenced. He then remarks in regard to the mission generally,—

Things sometimes look dark, but we find it good to refer all to the wise

guidance and direction of our Heavenly Father. He has, thus far, done all things well, and he ever will. He has been better to us, as individuals and as a mission, than we could have expected; and we have no reason to doubt that the trying dispensations with which we have been visited are as full of mercy as any others. We continue to enjoy some encouragement in our labors. There still are those who come to listen to the gospel, and some who seem desirous to learn what they must do to be saved.

Deaths of native Christians.—The Divine plan.

One of our brethren died a week or two since in the peace and hope of the gospel. He was one of our most beloved brethren, and ever since he united with the church seemed to feel it the great object of his life to glorify God by a holy life and conversation. He has given very satisfactory evidence of real regeneration. He was a promi-

ment member, perhaps a pillar in the church. How different are the ways of God from those of man! I have often felt a great desire to build up a *glorious church here*; and when I have seen among the brethren such persons as Chek Leng-Chiz, Nie Sui, Maw, Te, &c., I have looked on them as “lively stones,” as “gold and silver,” and have felt that my hopes were about to be realized. But lo! when they had become most polished, and best fitted to adorn this spiritual building, they have been transferred (as in a moment) to that upper temple where they may shine in the immediate reflection of the glories of the Lamb. Alas! I fear I had been too much disposed to place them in my crown; but, blessed be God, that there is so much reason to believe they have been counted worthy to be set as gems in the diadem of the Savior. The wisdom of God has been most manifest. He has given two good native assistants and preserved their lives and health; but among the common members of the church, those who have died have almost invariably been those who were most glorifying God here on earth; who exhibited most fully the fruits of repentance and faith. The plan has seemed to be to subject them to trial until they had become purified; to give them an opportunity to serve God until they have brought forth fruit that will remain; and then immediately remove them from the temptations and pollutions of this evil generation. Materials are here prepared for the spiritual temple above, rather than for a temple here.

I cannot but rejoice that infinite wisdom directs all things which concern us; and when the Savior regards any of his servants here as duly prepared for his service above, it cannot but be a matter of rejoicing to us, though we deeply feel the loss of their presence. It is the great object of our labors to prepare this people for the service and enjoyment of God above.

We have also experienced the more painful trial of being obliged to exclude one of our members. In addition to several other irregularities which required discipline, he married a second wife while his first is still living in China. The past has been eminently a year of sifting to our church. I hope what remains will be more truly to the glory of God.

Voyages for health.

In a letter of subsequent date (April

10), Mr. G. alludes to the interest which had been expressed at home in regard to the health of missionaries, and particularly of female assistants, the kind and extent of labor to be expected from them, and the expediency of their returning to this country when disabled by sickness; concurring in the views presented in the Annual Report of 1846. On the subject last mentioned he remarks further:—

But the observations which we have had opportunity to make, clearly show to our minds that it is very seldom advisable for a female missionary to take a long voyage for health, *alone*. When *in health* she can go alone, but when *sick* she needs her husband's best care and attention. No female attendant has strength to take all the care that is needed. Suppose a female missionary, whose nervous system has been unstrung by eight or ten years residence under a vertical sun, who all this time has been subject to a painful and enfeebling disease which forbids scarcely a step to be taken without pain, and now superadded to this a disease preying on her vitals until her removal from her chosen field of labor has become necessary; is this the time to call on her to play the heroine? to arise and brave *alone* all the dangers and *hardships* of the sea? to undertake to wander about for six months without any one to protect, provide for, assist or comfort? Humanity answers distinctly. Let it also be remembered that the vessels homeward, usually furnish but poor accommodations, and expose the passengers to many inconveniences and hardships. There would be about as much risk in thus sending away a diseased female missionary, as in retaining her at her post; and all the sufferings which she would endure would be gratuitous. Suppose the late beloved Mrs. Judson or Mrs. Jones had undertaken this voyage alone; would humanity have justified it? Would their husbands, in view of the result, have felt that they had done all that they had once pledged themselves to do? Nay, would the friends of missions be satisfied with such a course? At least two female missionaries from this part of the world have recently died, while on a voyage for health without their husbands. But I need not dwell on this subject. The bare statement of the case seems sufficient. Let it be thought



of candidly, and with the same common sense which we apply to every day life, and we cannot well err. Hence I think that in all your deliberations relative to the return of female missionaries, the accompaniment of their husbands must usually be taken in as an item. A whole-hearted missionary will not leave his field, even if the way is open, without a sense of duty as decisive as that which first called him from his native land; and if a missionary is not whole-hearted in his work, it matters little how soon he leaves. I may add that the observation and experience which has here been had on this subject has produced a *unanimous* conviction among all the members of each mission, that it is *seldom* if *ever* advisable to separate husband and wife by sending away one *alone* for the purpose of regaining lost health.

#### Metallic type and block cutting.

You ask my views relative to Chinese type. Our brethren in China have succeeded in getting block cutting done better and cheaper than I had supposed it possible; so that, from all the arguments which I have had opportunity of hearing, there does not seem to be much choice between *block* and *type* printing for common purposes. Each has its advantages and its disadvantages. But where small type is desired, the metallic has, I think, the decided advantage. Block printing of small size is always indistinct and difficult to read. The experiments which we have made show that metallic type can be prepared much smaller than the Chinese ever think of cutting any thing important on blocks, and still be very plain, neat, and easily read. Now I think it would be exceedingly desirable to have one edition of the bible printed with such type. We should also need an edition on larger type; but one on the smallest type, which could be easily read, would be useful on many accounts; the bible and tract distributors and native assistants need such an one for their constant pocket companion, and the circumstances of many of the people would lead them to reject, as too cumbrous, a large bible, when they would gladly receive and take with them a smaller one.

Leng-kia-chu and Bang-chang—Baptism of Chek Suan.

I have recently made a short visit with br. Jencks to Leng-kia-chu and

Bang-chang. At the former place the brethren seem to be living in harmony and growing in grace. One individual from a village a little below that place came out to Bangkok last Sabbath, and after a very satisfactory examination was received to the church by baptism. He was first made acquainted with the gospel by one of the brethren there, with whom he chanced to be doing a little trading, and who seized the opportunity to recommend to him the Savior whom he had recently found so precious; and the Lord, we trust, opened his ears to listen, and his heart to receive the gospel. He immediately became a regular attendant on worship, grew more and more sensible of his guilt and need of a Savior, and also seemed to give himself up in humble confidence to Jesus as such a Savior as he needed. The change in him became a matter of common remark among all who knew him, and his employer finding that by becoming a Christian he had become honest, faithful and temperate, so far from throwing impediments in his way, recommended to his other hired men to go and worship likewise. I think it is a case in which the name of God is honored by the conduct of a convert from paganism. He is about forty-five years of age, can read, and bids fair to become useful to his countrymen. We are thus encouraged amid all our trials, and have evidence that the Spirit of the Lord has not forsaken us. I think this man gives as good evidence of having been born of the Spirit, as we often see in Christian lands. We have some other encouragements in our work, of which I have not time now to speak.

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#### Letter of Mr. Jencks.

Mr. Jencks and family arrived at Bangkok in Dec., 1846; since which time he has been principally occupied in the study of the Chinese language, agreeably to his original designation. A part of each day has also been employed in helping through the press a Chinese vocabulary; and two evenings in the week in communicating to a Chinese class some elementary instruction in psalmody. The letter from which we make the following extracts was written in June. A previous letter had spoken cheerfully of the health of his family, and

concluded with “grateful acknowledgments to God for their many mercies, their continued health, and the facilities with which they had been favored in arriving at the best season of the year and at the least exposure, trouble and expense.”

Effects of the hot season—Resort to the sea-side.

June 15. My last letter was dated April 12. Since that time we have had very hot weather, and all our little family have suffered more or less from sickness. But the rains have now fairly set in, affording us *some* cool days, and we find our health improving. Mr. and Mrs. Chandler have endured this season the best, and have faithfully remained at their post and continued their work. Mrs. Goddard has been quite unwell, but has just now returned from a visit to the bar, with health somewhat improved. She was absent with Mr. G. about a month, and during their absence we were all so sick ourselves that we took a short trip for health to Leng-kia-chu. We left here on the 3d inst., and were gone five days. I had long thought it important to try this place as a health station. It is situated at the mouth of a large river, and open to the sea; where the cool southern breezes are almost constant, especially during the hot season. We started on Thursday, June 3d, at 10 o'clock at night, and arrived at 6 the next morning. We thus avoided the heat of the day, though unable to sleep through the night. The native brethren welcomed us, and assisted in making the mission house as comfortable as possible.

Inquirers at Leng-kia-chu—Sabbath services.

We were happy to find among the brethren of the church here a very good state of feeling, and learn that there were some four or five new inquirers. All of these had been brought to think upon the subject of Christianity by the exertions and influence of Chek Suan, the person baptized last April. Four of these interesting and interested souls were present at meeting on the Sabbath, where we had an opportunity of forming their acquaintance, and of holding some conversation with them. But I was unable to maintain a conversation on religious subjects; and could only commend them to the mercy of God in Christ Jesus, and pray for the teachings of the Holy Spirit. One of these inquir-

ers, whose name is Chek Toi, is now in partnership with Chek Suan; and they are both living for the present at the mission house. He is apparently about thirty-five years of age, and can read considerably well. Another is Chek Heng, a Hokien man, who speaks the Tiè Chiù; and another is Pe Song, an old man, whom I did not see. All these, like Chek Suan, are fishermen, and live where he used to, farther down towards the sea. Two others were a Peguan man and his wife; they were both present at the service Sunday, though they could not understand Chinese. They speak Siamese, and read Peguan; Chek Suan had once resided three years in their family; and finding some Peguan books at the mission house, he carried them to them and explained their contents as well as he could in Siamese. He says that their hearts are good,—they have determined to worship the true God henceforth. I told them through him, that some of their countrymen across the mountains had believed in the true God, and that there were many teachers among them and the Burmans; at which they seemed very much pleased.

I felt unable, of course, to judge of any of these cases, but was encouraged at the apparent success of Chek Suan, and at the true zeal and devotion which he has always manifested. I had much hope in him from the first. May this work prove to be of God, as well as by man. There were many more than usual in attendance on the Sabbath, and all gave a good attention to the gospel, as spoken by one of the aged brethren; whom we support here as a colporteur, &c.

#### ANNUAL REPORT OF THE MISSION.

The Report is addressed to the Executive Committee, and was drawn up by Mr. Goddard under date of July 1, 1847.

Memory of Mrs. J. L. Jones.

The rapid flight of another year reminds us that it will not be long before we shall be called, by our Master, to give account of our stewardship; and as we have been assisted in our labors, during the past year, by the contributions of Christian friends through your agency, we are happy to communicate to them, through you, some account of our labors and of the progress of the cause of Christ in this land of heathen darkness. It was during the past year



that we received information of the death of our dear sister Jones. Her work was soon done; but we think we may say with much truth, respecting the short time she labored with us, "She hath done what she could." Amid much weakness and pain, she constantly sought to do good both to the missionary circle and to the heathen around her; and we trust her labors were not without effect, nor her reward of grace uncertain. She lived not in vain; nor was it in vain that she devoted her life to the good of Siam.

We have also within the year been much encouraged and strengthened by the arrival of br. and sr. Jencks, who reached this field on the 14th of December, and immediately engaged in studies preparatory to labor among the Chinese. Though Mrs. Jencks is now quite feeble, we trust her health will in due season improve, and that she may long be permitted to labor for this people.

#### Siamese department—Tracts and books.

During the past year an increasing interest has been manifested among the *Siamese*, which we would hope results from the operation of the Spirit and providence of God. Calls for tracts at our houses have been much more numerous than formerly; and when they have been carried abroad for distribution, they have been received with much greater eagerness. We have also frequent opportunities of knowing that the tracts are extensively read and understood. To meet this demand br. Chandler has distributed most of the tracts which were on hand at the beginning of the year, and has had many portions of that part of the New Testament which was printed before br. Jones left, bound up into tracts and distributed. He has also prepared three small new tracts, viz.:—"Introductory Notices of Christianity," "History of the Creation," and a sheet tract foretelling and exhibiting the eclipses of the sun and moon, which occurred last April. This last awakened considerable interest, and we hope may have done something to arouse the long slumbering minds of the people. The "Introductory Notices" are designed to explain briefly several important subjects connected with Christianity, such as the true God,—heaven,—hell,—the bible, &c., and have often been prefixed to portions of scripture, and other tracts, as

an introduction. One thousand Burman and Peguan books and tracts have been received from Burmah; more than half of which have been distributed to persons speaking those languages. The number of books and tracts thus distributed during the year has amounted to 12,252, many of which were volumes made up of several tracts bound together. Should the present state of things continue, it is probable that before br. Jones can return and resume the printing of the New Testament, the portion already printed, viz., to the 16th chapter of Luke, will be so far exhausted that it will be expedient to commence a new edition at once.

The workmen in the printing office and bindry have been employed in preparing the books and tracts which have been required for distribution. In the foundry the matrices for our common Siamese type have been refitted by br. Chandler, and a new fount of type cast on a considerably smaller body than the former, which had become too much worn to be further used. Considerable has been done for the improvement of other founts, especially the enlargement of the Chinese, but the work is not yet completed. We may here add that a native prince has for some time past been making machinery in our workshop, in which he has manifested considerable ingenuity and perseverance, and has received much assistance from br. Chandler. We think it a good omen that so many of the Siamese are becoming sensible of the value of the mechanical and scientific improvements of Christian nations. Their attachment to their old superstitions is almost invariably weakened by the light they thus receive.

The Siamese workmen in our employment have usually attended worship on the Sabbath, conducted by Mr. Caswell, of the A. B. C. F. M. Mission; and have attended daily morning worship with br. Chandler.

#### Chinese department—Preaching—Native assistants.

In the Chinese department daily morning and evening worship has been attended as formerly by from ten to fifteen individuals. Two services have been attended on the Sabbath, the number of hearers varying from thirty to forty-five; two or three regular weekly meetings have been held at the houses of different native brethren.

Three native assistants have been

employed here in Bangkok, mostly in visiting and tract distribution; in which labor I have joined so far as circumstances would permit. One of the assistants has been supported during the last half of the year by the monthly concert contributions of the church; and it is probable he will continue to be supported by them. Another, our oldest assistant, Kiok Cheng, has just left us to visit his native land. Whether he will return, or remain with br. Dean, is uncertain. He desires to be guided by Providence, and we trust his useful labors will be continued for the good of his countrymen wherever he may be. A fourth assistant has been employed at Leng-kia-chu, which station I have also visited occasionally during the year. The number of Chinese tracts distributed has amounted to 5,456.

Revision of the New Testament—Vocabulary.

In the translation of the scriptures, considerable has been done in the investigation and settlement of difficult questions relative to the usage of important words. The gospel by John has been thoroughly revised and is now ready to be printed. Matthew and part of Luke have also been carefully revised, but need still another examination before publication. Two of the native assistants, who are good scholars, rendered much assistance in the work of revision. They have gone over a considerable portion of the New Testament, and noted alterations which they judged necessary to render the style plain and idiomatic, leaving it to me to compare it with the original; after which we unitedly endeavored to render the whole both idiomatic and literal.

A Chinese and English vocabulary in the Tiè Chiù dialect has been prepared during the past year, to meet the urgent necessities of missionaries engaged in that dialect. About half of it (94 pages) has been printed; a large portion of the type has been set by br. Jencks and myself, for want of a person who could be spared from other work capable of composing English.

Encouragements—Peaceful deaths of converts—The church.

Our labors during the past year have not been destitute of encouraging results, though we have been called to experience some painful trials. One very interesting Chinese convert from Leng-kia-chu was baptized on the 4th

of last April, and bids fair to become extensively useful. There is also now a hopeful candidate for baptism here in Bangkok, and a few inquirers, one of whom gives considerable encouragement. There is also a Burman, who has been with br. Chandler, and received instruction much of the time for some years past: he professes to be a Christian and desires baptism; and gives much reason to hope he may have passed from death unto life. A Peguan and his wife near Leng-kia-chu have also manifested considerable interest in the books which they have received, and profess to have embraced Christianity. Some of the Chinese brethren, who understand Siamese, have given them considerable instruction, but what is their real state we cannot say.

Two of the Chinese brethren, Chek Leng Chù and Peh Li, have died during the past year. At the approach of death they both remained unwavering in their faith, and looked forward with joy to the time when they should depart and be with Christ. They had been members of the church more than two years, and had given very encouraging evidence of the sincerity of their repentance and love to the Savior. We humbly hope they are now members of the heavenly branch of our church, and are uniting around the throne with the multitude out of every nation in the song of redeeming love.

We have been called to the painful duty of excluding two members from the church, who showed an attachment to the world and its customs inconsistent with sincere attachment to the Savior. One who was formerly excluded, gives some reason to hope he has exercised sincere repentance, and may, at a future day, be received back to the church.

The present number of Chinese members is twenty-four. These, for the most part, afford as much satisfaction as could be expected; and many of them may be regarded as bright examples of religion.

Hope for the coming year.

With such encouragements we rejoice to commence another year in the service of our blessed Master; and if he shall continue to us life and health, it will be our chief happiness to expend them in the promotion of his glory in this dark corner of the earth. Our past experience gives us no cause for discouragement with respect either



to our work or our field. On the contrary, whenever we stop and look back on a year completed, we find abundant reason "to thank God and take courage." We are looking with earnest desire for the return of br. Jones with additional laborers for the Siamese department. There seems to be some "shaking among the dry bones," and the call is to the servants of the Lord to go forth and prophesy to them. Not that we expect that this kingdom will now easily and quickly become the kingdom of Jesus Christ; there may yet be a long and severe contest, and many more lives may yet be required. But the contest seems to be approaching, and the time for action is *now*. Brethren, pray for us. The truth has gone abroad through the land. With the abundant showers of the Holy Spirit and the rich dews of divine grace, this land may become as the garden of the Lord; but without those blessings it will remain barren as "the field which the Lord hath cursed." Pray also that we may be wise and faithful to win souls, and may be enabled to endure unto the end.

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CHINA MISSION.—*Letters of Mr. Lord.*

Shanghai.

June 25, 1847. My last letter to the Committee was written at Hongkong, bearing date of May the 4th.

After a very pleasant stay of three weeks with br. Dean, we embarked for Shanghai, it being impossible to get a passage to Ningpo direct. Our voyage up the coast, which was made in a Prussian merchant vessel, was somewhat protracted and by no means pleasant, owing to rains, head-winds and calms. The distance from Hongkong to Shanghai is only some five or six days sail with a fair wind, but our passage was protracted to twenty-two. These days were tedious enough; however, they came to an end, and we found ourselves on the morning of the 10th of June safely moored in the harbor of Shanghai.

We had letters of introduction to several of the missionaries and other gentlemen residing there, by whom we were very kindly received, and treated with every mark of respect and Christian courtesy. We found a very pleasant home, during our stay at Shanghai, with Alexander Calder, Esq., whom we had the happiness of finding not only an excellent man, but an exem-

plary Christian. We had the pleasure also of forming the acquaintance of nearly all the Protestant missionaries at that station. They seemed a very happy, united and devoted band. The Lord bless them in their work of faith and labor of love, and make them successful in their efforts to make known the way of life to this perishing people. The number of Protestant missionaries laboring there, are six; the Rev. Dr. Medhurst, the Rev. Mr. Milne, the son of him whose name we have long since learned to venerate and love, and Dr. Lockhart, connected with the London Missionary Society; the Rev. Bishop Boone and the Rev. Mr. Syle of the American Episcopal Board of Missions; and the Rev. Mr. M'Clatchie of the (Eng.) Church Missionary Society. These, with their wives and two single ladies, Misses Morse and Jones, who are conducting, under the supervision of Bishop Boone, a very interesting and flourishing school of native boys, make a company of fourteen. Other missionaries both from England and America are expected to settle there soon. Shanghai affords a large, and it is thought, a very promising field for missionary effort. Compared with Ningpo, it has some advantages; and, doubtless, it has some disadvantages.

Arrival at Ningpo—Missionaries laboring there.

After remaining at Shanghai about a week, we succeeded, through the aid of our kind friends, in procuring a passage on board of an English schooner to Lookong, a small island some fifteen or twenty miles from Ningpo. At Lookong we met the Rev. Mr. Culbertsen and lady from Ningpo, who had been spending a few days in a sea excursion for the benefit of Mrs. C.'s health, and to avoid the withering influence of the heat which is felt at Ningpo during the summer months. They were living in a native boat which they had chartered, to which they kindly invited us, offering to take us and our luggage directly to Ningpo. Of course we accepted their invitation, and in a few hours were on our way to Ningpo. The next morning, the 20th of June, we reached the end of our long, wearisome journey, happy in the thought that we had arrived at our home, and, I trust, grateful to a kind Providence who had watched over and protected us amid all the cares and dangers to which we had been exposed

since leaving the shores of our native land. Br. and sister Macgowan had not been informed of our coming, as the letters I had written them had been delayed. Their disappointment, however, was not a sad one, if I may judge from the hearty welcome which they gave us.

The missionaries at Ningpo now, including their wives and one single lady, who is conducting a large and flourishing school of native girls, number nineteen. They are enjoying a tolerable state of health, and all seem cheerful and happy in their work. I have had hardly time yet to become much acquainted with the state of the missions. All, however, seem encouraged to labor, which, I think, must at least indicate that they have a conviction God has a work here for them to do. In our own department there are several inquirers, and some two or three have requested baptism.

Mission house to be provided.

July 9. It is now nearly three weeks since our arrival at this place. During this time we have been rendering the mission what service we could, and making some efforts towards the acquisition of the language. I have also, with the assistance of br. Macgowan, been laboring to obtain a house. Thus far all our attempts have failed; whether we shall succeed at all, is very doubtful. All the missionaries at Ningpo have had a great deal of trouble in this respect. It is possible to procure houses, or something which the Chinese call houses; but they are entirely uninhabitable for European or American constitutions. All Chinese houses are not equally bad; but the best of them must undergo alterations and repairs before it is possible, or if possible, before it is safe for a foreigner to inhabit them. I said it was possible to procure houses. But this amounts to but little, since they are good for nothing when obtained, or they are located where no foreigner should think of living. Some of the missionaries have succeeded in getting houses and fitted them up so as to make them tolerably comfortable, but they are generally separated from the city by the river, and surrounded by tombs and paddy fields. The difficulty of renting and fitting up a residence, has suggested to us the propriety of securing if possible a lot, and putting up a house ourselves. The expense of this would be, of course, somewhat greater than

the usual rent of a house and lot for one or two years. But it would be scarcely greater than the rent for three years, including the necessary repairs; and I think, not so great. It is quite certain it would not, if in the course of this time we should have to change our residence once or twice.

I think I can safely assure the Committee that every thing will be done, which a suitable regard to life and health will allow, to make our bills as small as possible. Further than this we ought not to venture. We must have food and raiment. We must have a shelter also, to protect us from the scorching heat of summer, and from the cold and storms of winter. These we know the Committee would not deny us. Nor do we think they would, by whose contributions these things must be secured.

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GREEK MISSION.—Letter of Mr. Arnold.

Occurrences at Zante.

Nov. 18. When I wrote in August, we were just ready to start for Zante. We went the day after the date of that letter, and returned on the 1st of September, having been absent eleven days. We had a pleasant visit with our friends, the Yorks, and were benefited by the recreation; but I returned painfully impressed with the idea, that little had been accomplished in the way of missionary service. Since our return, however, this unhappiness has been removed in a degree, by the communications which we have received from Mr. John York. His frequent letters show him to be a much more serious inquirer than heretofore, and he himself attributes this particularly to some personal questions which Mrs. A. put to him about regeneration. This disposed him to seek a private opportunity of conversing with me on the same subject, with special reference to the evidences of that great and indispensable change. I found him, as we have ever done, serious, candid, and more capable of understanding our views of spiritual religion, than almost any one we have ever met in these parts, who did not give satisfactory evidence of having been born again. I have written him a long letter lately, directing his attention to the scriptural evidences of a change of heart, and at the same time sending him a copy of Flavel's "Touchstone." He has asked



me for information in regard to the history and tenets of the Baptists. I was sorry not to be able to put into his hands any satisfactory work on this subject; but sent him the "Way of Life," as containing an epitome of the practical doctrines which we hold in common with other Protestants, and wrote him a brief outline of our distinctive principles, proposing to enter more fully hereafter into the examination of any of them in regard to which he might have doubts, or wish for more particular information. His case interests us deeply. We saw more than ever in his character to admire and love while we were in Zante, and we hope the Lord will yet bring him to embrace fully the truth as it is in Jesus.

I had repeated conversations with Kynegos while in Zante, but without any important result, so far as has yet appeared. He professed a strong desire to separate himself unto the work of preaching, if he could only secure from some source the same moderate sum (\$6 per month) which he now realizes from his school. In this case, he said, he would preach weekly. But I did not think it prudent to encourage him to expect any such assistance from us.

"Through covetousness making merchandise."

Some weeks after our return from Zante, I had a call from two Greeks, (one a priest,) who wished to become Protestants. They were from the East, and seemed to wish to *change* their religion much after the manner in which that word is understood among shopkeepers. They said they had been to the Greek priests in Corfu to seek pecuniary relief, and found them very hard-hearted and miserly. Nothing in the Greek church seemed to disgust them so much, as this want of "readiness to communicate." I spent time enough with them to set before them as much truth as they seemed prepared to receive; and they then went away sorrowful, finding that Protestantism did not answer their expectations. They have both left Corfu.

#### Occurrences at Patras.

I received a letter from John a few days ago,—the first since my visit to Patras. He begs pardon for having been so long silent, (I had written him twice in the interval,) and then goes on to relate the sorrowful circum-

stances which had caused the delay. The day after I left, he says, there arose an outcry in the community, against himself and his friends, which cost them a great struggle to quiet. Shortly after this, he was one day called into a shop, where a number of persons were assembled, one of whom handed him a paper, saying, "Look here, see what your teachers are preaching." He then read what purported to be the teaching of Mr. King, attacking the divinity of Christ, and representing the doctrine of his two natures as absurd. John seems to have been greatly perplexed by this, and asks me for an explanation of it. Perhaps we ought not to wonder, that he does not see at once that it *must be* a malicious calumny. And while he is not fully persuaded of this, it is not strange that he should find the use his enemies make of it very perplexing and annoying. I hope the evil will not prove serious. He says, that, in consequence of these things, Dionysius has refused to grant the room which he promised for the meetings to read the scriptures, and some of the others have imbibed a prejudice which he has not yet been able to soften down.

Dionysius of Potamo—Decreased attendance at Greek services.

I have had several interesting conversations lately with Dionysius, the young man from Potamo, who was so near joining John and Kyriakes at the time of their baptism by br. Love. His mind seems very uneasy, and he says if he could only see some one of more knowledge and influence taking the lead, he is quite ready to risk all the consequences of making an open profession of his faith. But he seems to think it is too much for an illiterate and obscure person like him to undertake alone. His views on some important points seem to want stability; but I do not know another here, who appears so much like a renewed man. He has been almost the only one to come to me on Sunday mornings when I have no preaching.

As to this last, I have only a sad account to give. The average attendance has been nine. Last Sunday I did not preach. Old Paul came *alone*. I waited in doubt and sadness till a quarter past the hour, and then told him the sermon would be deferred. It was a feast day,—St. Spiro's relics were carried in procession,—crowds

gathered to see the pomp,—British guns, from the citadel, saluted the Patron Saint of Corfu,—none came to hear of “repentance towards God.” A fortnight before, I had *three* hearers; as many more came to the door, but did not stop. I am not *certain* that these things indicate any *concerted hostility* to my Sabbath service, but I have suspicions of this nature. At any rate, the fact is painful; more so, indeed, if it is only the result of indifference on the part of the hearers, than if it is the effect of active enmity in some other quarter. I have had only twelve hearers at any time since my last letter.

Mr. Lowndes, (agent of the British and Foreign Bible Society,) spent two weeks in Corfu in Sept. and Oct. He was on his way to Athens, and was accompanied by Mrs. L. and Miss Wright, governess in Dr. King’s family. Miss W. was our guest, much to our happiness, while they staid in Corfu. They had been some weeks in Italy, where Mr. L. found greater facilities for the circulation of the scriptures than ever before. They were at Florence at the time of a day of public rejoicing and thanksgiving, in consequence of some new liberties which the Grand Duke of Tuscany had just granted to his subjects,—his fatherly heart being moved thereto, as is the fashion now-a-days in Italy, by the sight of some scores of thousands of his people beseeching much after the manner in which highway robbers ask charity of travellers. Among the banners which were waving in the midst of nearly 200,000 assembled Tuscans on that occasion, was one with the motto,—“The Gospel forever.” Mr. L. was accompanied by a priest who had just renounced the Romish religion, having escaped from Rome on pretence of paying a pilgrimage to Loreto. He is a man of superior attainments, and has been many years groaning in the bondage of a religion which his heart had already abjured. I regretted that my ignorance of Italian did not allow me to converse freely with him. I could understand enough, however, to be much interested in him, and to gain a favorable opinion of his abilities and his religious character. I took the liberty to put into his hands a copy of Pascal’s works, directing his attention particularly to the chapter in the “Thoughts on Religion,” in which “Ancient and Modern Christians” are compared.

English services—Health of Mr. A.

I have said nothing of our English services. They have not diminished in numbers or interest. Whether the word preached is in any case like the seed sown in good ground, is more than we can yet determine. I am afraid it is almost entirely otherwise; but we will not judge too hastily. About seventy have ordinarily attended since my last report, and they commonly listen with much attention. On Friday evening we have had rather more than were last reported, say an average of seventeen or eighteen. It may be worth mentioning, that a sort of bible class has lately been formed, under the direction of the civil chaplain, Mr. Charteris. It meets every second Monday evening, alternately at the houses of the chaplain and of Lieut. Col. England. A pious officer of the engineers was the means of its formation. It is for persons of both sexes, and combines the *social* element with the religious, as *tea* always precedes the lesson. But after tea some two hours are spent in examining the appointed portion of scripture. With the exception of Mr. and Mrs. Charteris and our family, the members are all of the Church of England. We are studying the Epistle to the Galatians. It is conducted in a free and informal manner, and we have thus far found pleasure in attending it. I hope it may prove permanently useful.

As Mrs. Dickson’s Sunday school has become quite large, I have lately relieved her of the boys. I have eight or ten in my class. Most of them are attentive. I have said nothing about the mission school. I hope you will hear from Mrs. D. herself, if not by this mail, at least very soon.

I must now speak of your very kind letter of Sept. 30, received by the last mail. The reports in regard to my ill health, must, indeed, as you hoped, have exaggerated the evil. I did not pass the summer as well as usual; but there was no time, I think, when there was any occasion for serious alarm as to the future. I am permitted now, through the goodness of God, to assure you that I am in *good health*; and especially while here in the country, where I am residing a few days for the benefit of my sick child, I enjoy a degree of vigor of body and mind for which I have much reason to be grateful. I have begun again to feel that *delight* in the preparation and preaching of sermons, which



I experienced during the last winter. I know that as a missionary, I am but an unprofitable servant; but I may and must say that my heart is in the work of *preaching* the gospel.

*Letter of Mr. Buel of Dec. 10.*

Appeal carried up—The real question stated.

Our controversy with the authorities upon the school question you have had fully detailed in letters mailed the 10th and 20th of October and the 19th of November. This last informed you of the decision against me in the Justice Court of Piræus, the same day the letter was mailed. Here the matter has rested,—nothing having transpired of special moment since my appeal from this decision to the next higher court, or as it would be called in France, the “Court of First Instance.” The case will have a second hearing before this court of five judges on the 20th of December. I can only say that the prospect of a successful suit is rather *favorable* than otherwise. I am sparing no pains in my defence, to give these gentlemen solid reasons for reversing the unrighteous decision, if they are inclined to do so. The simple question ostensibly is, What should be understood by the term “school?” Do I “keep a school,” in virtue of what is done at my house on the Sabbath? If this is keeping a school, if this is an “assumption of teacher’s services,” then it follows that any *verbal communication of knowledge*, without a special license, is prohibited. Such an interpretation of the school laws would never have been thought of, had not the ingenuity of our enemies been tasked to find out some pretence for a judicial proceeding against us. So the *real* question is, as all the world know, not shall a school law be vindicated, but shall the *religious teachings* of Protestants be allowed? And so the question was stated, almost in those very words, by the public prosecutor at my trial on the 19th of November. He very respectfully stated that “The prosecution does not aim to impeach at all the character of the accused, but to put an end to religious teaching by foreigners.” So, then, it is avowedly and strictly for the gospel’s sake, that we are brought before magistrates. What then? Is this a defeat? Is the cause we labor to promote, vanquished when its advocates are prosecuted and condemned? Christ has ordained that

his cause shall be heard before human *tribunals* for a “testimony unto them.” “Let us, then, glorify God on this behalf, who *always* causeth us to triumph through our Lord Jesus Christ.”

As to our personal safety we have nothing to apprehend. There has been no appearance of any animosity or ill will against us on the part of the people. On the contrary, we are frequently hearing expressions from them of indignant feelings towards the authorities for the proceedings against us. If we had permission to *teach a school*, it would be filled with scholars directly.

Correspondence with Count de Gasparin.

I have spoken in a former letter of the kindness of the Count de Gasparin. Two days after the lawsuit he addressed me a note as follows:—

“Dear and honored sir,

“Information obtained to-day from the Greek Government, enables me to communicate to you the following intelligence. The government declares that you asked permission to keep a school, and that it showed itself ready to grant it; but that you refused to *pass a slight examination*, to which all teachers are, as a matter of course, subjected, and which has nothing to do with religious belief. It adds that there is no regulation requiring the pictures of saints in the schools, or any thing more than a head of Christ, and that they may even shut their eyes on that point. It follows from these explanations that if you ask for permission to keep a school, declaring yourself ready to pass the required examination, there will be no farther difficulty. It seems to me that it would be best at least to make the attempt so as incontestibly to prove by *positive facts*, that obstacles are actually put in your way, but which is *officially denied*. Please excuse the liberty I have taken, and believe me with sentiments of respect and affection yours in Jesus Christ.

“A. DE GASPARIN.

“Athens, Sunday Morning.”

My reply to the Count corrected the mistaken assertion that I had applied for permission to teach a school, and also signified my willingness to make such an application, seeing that those things could be overlooked which had been conscientious objections on our part. Accordingly, as the Count wished the matter decided before his departure for Egypt at the end of the

week, I immediately left at the Bureau of Education the following petition.

To the Minister of Religious and Public Instruction.

SIR—The undersigned, an inhabitant of Piræus, wishing to establish a private school for the education of girls in Piræus at the earnest request of their parents, respectfully prays your Excellency to furnish the requisite permission.

RUFUS F. BUEL.

Piræus, Nov. 24, 1847.

The Count de G.'s condescension in this matter was wholly unsolicited and unexpected by me, and arose from his wish to know how far obstacles of a religious nature are actually placed in the way of Protestant schools. However, I was quite certain that a thing of this nature would be long delayed. Nothing has been heard from the petition, although some influential persons in Piræus have spoken with the Minister in its favor. At the time it was given in, almost every one connected with that department of government was sick with the influenza, and the Minister of Education himself was just recovering from a second attack of apoplexy, and received no one on business.

You will notice that I have attached little importance to this petition for a school. If a license be granted which we can conscientiously accept, we can use it or not, at our discretion.

I know not whether any influence favorable to our cause has gone forth from the palace in consequence of the statement I sent to the king. Any royal interference in a question already before the courts and touching religion, would, of necessity, be unofficial and private.

Comments of "The Age."

I have room for a short article from "The Age" (newspaper) of the 25th of November.

"The public will, doubtless, remember the case of Buel, the missionary, who was turned out of Corfu in 1840. We published at the time the facts relating to him and to his teaching, which roused the Corfuotes against him, from whose hands he barely escaped into Free Greece. We promised to notice him when we were discussing King's case; but, thank God, we are spared the trouble, and have only to announce for the satisfaction of the pub-

lic the overthrow of this false apostle in Greece. This Buel set up a school in Piræus some years ago, and has been teaching with the same object in view for which Jonas King was expelled the country. For a time he kept his designs concealed from the community, but at length he began teaching sundry heresies in the most undisguised manner. The demarch of Piræus consequently ordered him to dismiss his school. But Buel did not obey. Hence the demarch handed the case over to the proper authority, who condemned him to a fine of fifty drachmas and to disband his mission school. This excellent magistrate based his decision upon the 532d Article of the Penal Code, which imposes a fine or imprisonment on whoever keeps a school or erects an educational establishment without a special license.

"We commend the demarch of Piræus as having performed a duty he owed to his country, while he acted strictly within the circle of his authority. We trust that the demarch of Syra will take similar measures against Hildner, who is established in that island. Let us have an end of all missionary interference. Let us rid us of this scandal, that our citizens may turn their attention to numberless others which threaten us from every quarter."

This same paper has in its table of contents "The overthrow of Buel the missionary," and, in close proximity to this, "The overthrow of Bebeshe." Now Bebeshe was a notorious robber, for whose head the government had offered several hundred dollars. This is the sort of ignominy that is visited upon the head of a missionary in "Free Greece." The Lord rebuke the enemies of his own cause.

The trial—Mr. Buel acquitted.

Dec. 29. The trial that came on the 20th inst. before the Court of Appeals at Athens, resulted in my favor. The Lord has graciously heard the prayer of his people. "He hath done great things for us, whereof we are glad." The unrighteous decision of the Justice Court of Piræus has been reversed, because the charge was unsupported by sufficient evidence. It was alleged in the accusation, that I had given religious instruction to children without permission, and for this act I was held amenable to the law that prohibits unlicensed schools. The Court did not formally pronounce upon the legality or the illegality, the right or the wrong, of the act; it only declared that the



charge was not proven. It did not say whether my teaching on the Sabbath is, or is not, an offence against the school law; which was the point to which my counsel, Mr. Kaligas, mainly confined his plea. The testimony of the single witness that was reëxamined at this trial, only proved that Mrs. Buel and another lady had taught the children on the Sabbath; the little girl could not say that she had either seen or heard Mr. Buel teaching. There was abundant testimony within reach, if the court had desired it, to prove that I had taught children and grown persons also. The fact that it was not produced, only shows a previous purpose to acquit me. By placing the acquittal on the ground of *insufficiency of evidence*, it is made to appear rather in the light of an *escape* from justice; the priests are less offended, and an appearance of liberality is preserved on the question of religious toleration.

Be the decision viewed as it may, it is a triumph to us and a defeat to our enemies. The discussion has showed most fully and publicly, that a man ought not to be molested for teaching religion in his own house on the Lord's day,—that it is an unjust and dangerous thing to give to the minister of education a jurisdiction over the conscience;—in fine, that instruction, be it oral or written or printed, is not necessarily school teaching; and, therefore, it is absurd and unconstitutional to maintain that any kind of instruction, that any communication of our thoughts or opinions, must be *licensed* by the minister of education or some branch of the government.

The attorney, Mr. Mitsakis, who managed the suit, insisted upon the analogy between the teacher's occupation and that of the physician or apothecary; and that the State has a rightful control over both these avocations; and as both are and ought to be restricted to licensed persons, it follows that I am amenable for teaching without a license. This was substantially his reasoning against the legality of the act I was charged with. He maintained, however, that the prosecution failed in the absence of sufficient proof; and counselled me to discontinue my teaching, unless I obtained the requisite license. His argument unfortunately proves too much. It prevents people from administering ever to the physical, intellectual or religious wants of others, lest they interfere with some of the licensed pro-

fessions. Besides, it takes for granted the thing to be proved, namely, that I am a school teacher, or that what I do on the Sabbath interferes with the educational system of the country and with the rights and privileges of teachers. The school organization aims to secure to every child of the kingdom a given amount of knowledge, but it does not prevent children from seeking useful knowledge elsewhere than in the schools; neither does it prevent people from communicating knowledge elsewhere than in the licensed schools, provided they do not interfere with the system of public instruction. Moreover, it should be kept in mind that out of the score of studies prescribed for the common schools, the first on the list, the *Catechism*, which is meant to include all religious instruction, is left to the *option* of the parent or guardian of the child. Hence *religious* teaching is least of all an interference with the established system of public instruction. He who speaks formally or informally, statedly or occasionally, upon the subject of religion, is equally with his auditors beyond the reach of any school law.

I ought to add, that nothing was said in court calculated in the least to annoy me, either in my private or my public and professional character. On the contrary, whatever personal remarks were made in reference to me or my family, were quite of the opposite kind.

My family are in good health, and rejoicing in God for his recent distinguished mercies toward us, in delivering us from the desire of them that hate us and the cause we endeavor to promote. The past four months have been a season of trial. We have found it good to trust in the Lord. We have been brought into deep waters, where the floods overflowed us. Our only comfort was in quiet submission, in cheerful confidence in Him who is "too wise to err, too good to be unkind." And "when the Lord turned again our captivity, we were like them that dream." It is good to be brought to "the fiery trial." I had not seen the untold riches of God's word, unless I had seen affliction. I had not felt the weakness of my faith and trust in the Divine promises, unless I had walked the boisterous waves to go to Jesus. "Let Israel hope in the Lord from henceforth and forever."

P. S. The U. S. steam sloop Prince-

ton left the Piræus for Malta on the 27th inst., after a stay here of eighteen days. On the day of her departure she was visited by the king and queen and their suite, who went out a few miles to sea with her for the purpose of witnessing the working of the machinery and the firing of shells, &c. The Princeton has been the great attraction here. It is supposed that upwards of 500 people visited the vessel on St. Spiridion's day (24th inst).

Capt. Engle and his officers have left a very favorable impression.

The town of Patras from the 10th to the 14th was the scene of a rebellion. The irregular troops robbed the bank of \$30,000, and took possession of the citadel. The citizens paid then \$5,000 to leave the town. As they were on the point of embarking in boats, the regular troops entered the city ; and in the fray that followed, some dozen of the rebels were slain. The place is now quiet.

## Miscellany.

### NO. III. CHINESE FORTUNE-TELLERS—CHINESE SOLDIERY.

*By Rev. T. T. Devan, M. D.*

Chinese fortune-tellers.—The Chinese, as is usual with all the heathen, and even with the ignorant of Christian lands, are exceedingly superstitious. They see supernatural agencies in all the ordinary phenomena of nature, and suppose it necessary to resort to certain ceremonies to appease evil spirits or propitiate the good ones, in almost all the ordinary transactions of life. If it thunders, it is regarded as an evidence of anger in the celestial spirits ; and should the lightning strike death upon any one, that person is supposed to be so outrageously wicked that the gods could not bear his existence on earth any longer. Not a house is erected unless the ridge-pole be painted red and a long strip of red cloth allowed to remain, it may be for years, suspended from it. And very rarely is any business of importance undertaken or transacted, without previously consulting the fortune-tellers, or resorting to some other less expensive way of reading the future result.

This superstition furnishes employment and livelihood to 200 or 300 professed fortune-tellers in the city of Canton alone. They are generally seen sitting on the ground in the open streets, waiting to deal out destiny to any applicant, for the sum of one or two cents. Behind them is paraded generally a species of map or placard, showing forth the wonders of the art of soothsaying and the skill of him who reads the future. Before him there are usually from 60 to 100 little red paper rolls, upon the inside of each of which is a character or word written. The applicant se-

lects one from the heap and hands it to the fortune-teller, who unrolls it and compares the character there inscribed with a corresponding page of a book, wherein the destiny or luck of him who may have selected that word, is fully made known. Usually, however, the soothsayer professes to be so well-read in his books as not to need the consultation of them ; and in that case, after reading the character, he seizes his pen and writes upon a metallic slate before him the answer of the fates. The answer is announced with loud swelling words and corresponding bombast of manner ; while the awe-stricken applicant learns with all-absorbing interest his future fate, and the gaping by-standers wonder at the amazing skill of the soothsayer, and instinctively examine their own pockets to find a cent wherewith to purchase the riches and honor and the male children, which can be so cheaply promised.

Some profess, by astrological calculations, to inform the needy applicant of the exact tide in his life which, taken at the proper juncture, will bear him on to fortune, to rank, or to glory. Another mode of divination consists in the fortune-teller's throwing from a tortoise shell box or case three coins three successive times. The combinations of the characters on the coins at each successive time, form the data from which to read the fate of the future. Some prefer divination by the course of the wind, the noise or the flight of birds, the relation of the clouds and other physical objects to each other, or by a multitude of other modes possessed and practised by the soothsayers.

Many of these fortune-tellers hire a seat and table in the temples, where they practice their art for any who, being drawn by the reputation of the place, may choose to



pay a trifle more than a cent for the superior skill of the diviner.

Men of business, or others having important undertakings in view, or desiring to know the results of certain measures in course of prosecution, not unfrequently visit the altar of a temple, where the means of attaining their wishes are always at hand. Immediately in front of the idol is placed a bamboo vessel, shaped like a quart measure, and which contains the square of 8 (i. e. 64) slips of bamboo, each one of which is numbered. The worshipper takes this vessel in both hands, and with sundry bows before the god shakes it until one of the slips falls on the pavement; this he carries to the fortune-teller, who sits by, and who by turning to the page of a certain book which corresponds with the number of the slip, reads to the applicant the whole story of his futurity.

The only other means of divining that I have ever observed on the altars, is two pieces of wood, crescent-shaped, like the lobules of a bean, each having a flat and a convex side. The victim of superstition seizes these pieces of wood in his hand, and then, with certain genuflexions and prostrations, he throws them up; and if they happen to fall on the ground a convex side of one and the flat side of the other uppermost, the future is to be perfectly lucky; if both the round surfaces are uppermost, the future will be peaceable and restful; but if both the flat surfaces are uppermost, the future will be decidedly unlucky. There is, however, this peculiarity in this mode of divination, and, doubtless, it applies also to the other modes, that if one trial is not quite agreeable to the applicant, he may try again till he gets an answer that suits him.

Chinese soldiery.—All officers of government in China are divided into two classes; they are either of the *literary* or the *military* rank. One of each class may generally be found associated together in every important position. The former are compelled by government to worship Confucius twice every year; the latter are ordered by law to worship *Kwan lei* (the Mars of China) just as often, and at these times they are required to spread before the idol offerings of meat and fruits. The soldiers also are compelled to join in the same service, and also every morning and evening to burn incense sticks to that god.

Soldiers are paid nearly \$2 per month as wages; but when called to active service, they receive something additional. In the former case they are permitted to

carry on any handicraft business they choose, but in the latter they cannot. Some few are armed with matchlocks with uncleaned barrels and painted stocks, and having appended to the lock a long piece of rope fuse. It is said that, after taking aim, the soldiers shut their eyes and bring the fuse to the priming powder; and as they attempt then to turn their heads, to escape the particles of their own powder, a certain elevation is given to the muzzle which allows room to suppose they are firing at the clouds instead of the enemy. However this may be, I have been often amused at the undisciplined, Falstaff ranks, where smoking, talking and irregularity seemed the order of the day. I don't know what is the control the officers hold over their men; but I recollect, one day, when there were some grounds for expecting an outbreak among the rabble of Canton, a company of about a hundred Chinese troops was quartered next door to our mission house. Some of these unwashed defenders of the public peace wandered into the little Baptist chapel to hear the gospel; and I must confess that a more attentive and more respectful four-score Chinamen I never yet saw in any one congregation than were those soldiers.

Their captain was a tall, well-made, military looking man, dressed in a long gown, and having his feet cased in a huge pair of awkward boots. By his side there dangled a formidable *case*, beside which there was nothing that indicated a man of arms. After having seated himself and stretched out his legs to his full satisfaction, a subaltern brought to him the roll of his company. He glanced his eye attentively over the list, and then brought his hand to his side as though to draw from the case some formidable weapon, when, behold, out came a *lady's fan*. This he diligently plied to cool his military ardor, and having learned that his troops were in the "foreign demon's" house, hearing the gospel, he despatched a man to summon them to his presence. The messenger delivered his message with a loud voice in the midst of the preaching; but not one obeyed;—they sat still, and were determined to obey the officer only when the exercises had concluded. After the lapse of some five minutes, another subaltern came and ordered them to appear in their ranks. About this time the service was concluded, and each man slowly and quietly left the house, bearing with him a Christian tract.

And now ensued a scene that beggars description. The troops had been summoned to receive the extra pay, which was daily issued during the term of active

service. The officer sat on the stool, diligently laboring with his fan. A subaltern stood by, holding the roll and calling off the names of the troops; while another squatted on the ground, having before him a large quantity of cash (the copper coin of the country). Around them and closely in contact with them were huddled the troops, some with hats and some without, some with jackets having a dirty red cotton edging as an attempt at a uniform, while others chose to appear without coats, and others again were quite naked except a small, loose pair of pantaloons: some were shod, and others disdained a covering to their feet; some wore their tails down, others coiled around their head. Each appeared to exert himself as he chose, in bawling or smoking or chatting or laughing, and all were evaporating under a tropical sun the sweat and odor of their unwashed bodies.

The names of two men were called at a time, and a string of 100 cash was given them. Having received it, they walked away and divided their pay, and I could not but be struck with the frequency of the men complaining that they had not received the full sum due them. But they all knew that liberty to squeeze is universally maintained by all superiors; and hence all they could do was to bawl and shout out, for the amusement of by-standers, the fact that the liberty had been exercised. With their money the men wandered off to some of the innumerable eating houses of Canton, where they soon emptied their pockets.

I was amused to see on the backs of these troops the word "courage" in large character. I have never been able to learn exactly why it is that the government causes this word to be put on the *back* instead of the *breast* of each soldier. The best reason I can assign is, that, being on the *back*, the enemy has much more frequent opportunity to learn that they possess that important requisite for war, than if it had been written on the *breast*.

Of Chinese tactics I can say nothing from actual observation, except that one day my attention was called to the front window by a loud clangor of gongs. On inquiring the cause, I learned that the *mayor* (as the officer would be called in any of our cities) was about to review the troops that were quartered next door to my house. I looked out for the ranks of soldiery, and somewhat doubted the truth of my information when I saw the soldiers lounging about everywhere without their arms, smoking or talking, or some, perhaps from curiosity, gathered together in irregu-

lar groups to see what was coming. My good friend, the captain, however, stood up, and having returned his fan to the case which was suspended at his side, he looked up the street for the approaching visitor. In a few minutes a sedan, borne by four men, made its appearance, and on being put down, out stepped a well-dressed and moustachioed gentleman. He looked at the captain and made some dancing master's bows and grimaces, to which the mighty man of war responded in like coin. After which the mayor looked around and made some similar bows (but not quite so graciously) to the soldiers; and without uttering a word so far as I recollect, reëntered his sedan, and was borne off with the din of gongs and his irregular retinue, as though he was returning in a triumphal car.

This constituted a military review; and I learned that their mode of warfare, on their first contact with the English in the last war, was quite as original. The Chinese officers had (I am told) trained the men into the belief, that they would inevitably be victorious, if, on drawing near to the enemy, they would set up a tremendous shout and cut up a number of antics, with a view to frighten away the enemy. I am told they did so; but were so completely astounded to see the British troops perfectly unmoved by their frothy valor, that they very quickly displayed all the "courage" they possessed, by turning their backs to the invaders.

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#### UNITED BRETHERN.

#### *Survey of the missions for the year 1846.*

The basis on which we ground our work remains unchangeably the same; our message to the heathen is still Christ and Him crucified, as the only method which experience has sanctioned for turning *them from darkness to light, and from the power of Satan unto God*, and impelling them to renounce the unfruitful works of darkness, and *walk as children of the light*.

We have often dwelt, in former communications, on the important work which still remains for us, viz., the education of youth. Gladly as we would pass on to tribes that are as yet buried in heathen darkness, we cannot forsake those already gathered, until, by the gradual training of national assistants, we have enabled them to dispense with our services. The establishment of an Institution in Antigua for this object has already been announced as in contemplation, and we have received contributions toward it from various quar-



ters, for which we return sincere thanks. No small encouragement is afforded by the excellent fruit borne by the similar Institution at Genáadendal, in South Africa. In the course of the year, several hopeful pupils have been stationed not only in the schools of our Hottentot congregations, but in out-posts too remote to be served by our missionaries. They attend in such places to the regular school instruction, and to divine worship, under the direction of the missionaries, who visit them from time to time. In this manner provision has been made for the free negroes in the Cedar Mountains on the Elephant River, who, some time ago, sent in a pressing request for teachers. Three boys have also been received into this Institution from different Caffre tribes, in the hope that they may one day become useful amongst their countrymen.

Proposals are made to us, from time to time, with reference to the establishment of new stations, which we shall not overlook. At the synod of the Brethren's Unity, which is to assemble in the year 1848, the consideration of our whole missionary work, especially with regard to this subject, will form a prominent part of its deliberations.

South Africa.—The congregations have claimed our especial sympathy, exposed as they have been, since the outbreak of the Caffre war, to the incursions of that savage race. This remark applies especially to Enon and Shiloh, both of which have been more than once in imminent danger of destruction by the invading hordes, but have been thus far marvellously preserved from injury. Grateful for the signal preservation already experienced, the missionaries rely on the protecting care of God for the future, and earnestly commend themselves to our prayers. At best, the gospel makes but slow progress among the Caffre races, their deep and ingrained superstition and immorality placing serious obstacles in the way; and our missionaries might well lose heart, were it not for the firmness and faithfulness of the few who are really converted. Nor have our congregations in the western part of the colony been unaffected by the war, the most able-bodied of the male inhabitants having been drafted into the army, which they set out to join, after an affecting parting with their families, and being commended to the blessing of God.

The Leper Hospital at Hemel-en-Aarde has been transplanted by government to Robben Island, and br. Lehman has been allowed to follow them thither at their own request. A church and dwelling-house for the missionary have been built at the expense of government.

British West Indies.—The congregations have gradually become very numerous. In the first beginnings of the mission, when great obstacles were often interposed to the conversion of the negro slaves, and the profession of the gospel was attended by reproach, the congregations were smaller, but they consisted of sincerer members. Yet this more general dissemination of the gospel, as exemplified already in the apostolic age as well as in later times, and without which christendom would never have reached its present extension, no doubt belongs to the divine plan; and it is the duty of the missionary to scatter the good seed wherever he has opportunity, even though a portion of it falls on barren soil.

Danish West Indies.—The commencement of the schools for negro children in St. Thomas and St. Jan, on the same plan with those in St. Croix, was waiting for the return of His Excellency, Governor-General Von Scholten, from Europe. Meanwhile, the missionaries were very anxious to bring the Sunday schools into train, in order, in some measure, to meet the wants of the negro children, who enjoy the benefits of the day schools only till their eighth or ninth year. A school-house for this purpose has been erected at Friedensberg.

Surinam.—The past year has been a very trying one for the whole colony, owing to the continued drought and the consequent scarcity of provisions and water for domestic use. There are still various impediments in the way of our missionary labors, arising partly from the distance at which the plantations lie from each other, and the want of central preaching places, and partly from the social state of the colony, and the influence of the slave system. It is our earnest prayer, that the signal blessing which the Lord has hitherto laid upon this mission, upon its temporal as well as spiritual concerns, may not be withheld in time to come. A wide field is still open in Surinam for the spread of the gospel, for our Banbey Mission includes but a small proportion of the free negroes. The Conference in Surinam have applied for a large reinforcement of their numbers; and ten brethren and sisters have, accordingly, been called to that service.

North-American Indians.—The political differences subsisting between different parties in the Arkansas, occasioned us some anxiety respecting our Cherokee Mission. We were, therefore, the more gratified to learn that a fresh awakening had taken place among the heathen inhabitants, in the neighborhood of Beattie's Prairie, or Canaan and New Spring-places, and that

our missionaries had been cheered by distinguished manifestations of divine grace. “*The work of the Lord,*” they write, “is daily advancing in our neighborhood, and the Lord hears our fervent prayers beyond our utmost expectation.”

Delaware.—Encouraging accounts of the progress of the gospel have also been received from the congregation at Westfield, in the mission territory. We were at the same time grieved to hear that the extreme unhealthiness of this station, owing to yearly inundations, calls for a change of its locality. It remains to be considered what steps can be taken for the maintenance of this mission. From New Fairfield, also, in Upper Canada, we received the distressing intelligence of the early departure of sister Regeness, who was only in her twenty-seventh year, and had just entered on the missionary service. Thus, likewise, young sister Wolter was unexpectedly called home to the Lord in the beginning of this year, at Emmaus, in St. Jan, whither she had been called only half a year before.

Labrador.—The past winter was one of heavy trial, both as to spirituals and temporals. Transgressions of various kinds had occurred among the Esquimaux; and at Hopedale and Hebron several persons had left the congregation. The weather was very unfavorable for their fishery, and, at Nain, especially, there was much distress in consequence.

Greenland.—The weather had been milder here, and there was no scarcity of provisions. Our missionaries in these northern stations are very thankful for the proofs of brotherly love which are sent by many friends for themselves and their charge, and which are of great service in this ungenial climate. It is not to be expected, that our mission can make much further progress on these thinly-peopled coasts, where few heathens yet remain. Several families have this year removed from the inhospitable shore of East Greenland to the neighborhood of Fredericks-thal, and gave good hope of their conversion. Less disposition was shewn by the heathen of Northern Labrador, who occasionally visit Hebron for trade, to attend to the exhortations addressed to them. The instruction and religious training of both Esquimaux and Greenlanders, and the eradication of their heathen vices and superstitions, are rendered extremely difficult by their wandering mode of life. Though gifted national assistants are not wanting among them, yet they will never be able to do without the care of European missionaries; for, in many respects, they remain always children. Yet, notwithstand-

ing all defects, undeniable proofs of the power of the gospel, and of the silent operation of the grace of God, convince our brethren that their labor is not in vain in the Lord, and tend to sustain their faith and courage.

The number of brethren and sisters engaged in our sixty-one stations, amounts at present to 282, eight more than at the close of the preceding year.—*An. Account of Synodal Committee.*

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#### IMPORTANCE OF CIVILIZATION IN CONNECTION WITH CHRISTIANITY.

On this subject Mr. Hadfield—a missionary of the Church Miss. Soc. (Eng.) in New Zealand—remarks:

I believe that I differ from some of my brethren on the importance of advancing the civilization of the natives. It is asserted that civilization draws their thoughts from religion; and, to a certain extent, this cannot be denied: but where are we to look for unmixed good? I confess my own opinions have somewhat altered, but they have altered with circumstances. Whether we may not be able to imagine a barbarous people, led by the influence of religion to abandon their own usages, and substitute in their place some simple code of laws, and continue in a simple, peaceable state, unencumbered with the many wants of civilized life, is not now the question: we have to deal with a people who are now British subjects, and are necessarily brought into contact with civilized people. To retard their civilization would not promote their advancement in religion; but would certainly hasten their destruction. If a perpetual annual grant from some extraneous source, and a continual supply of ministers, are not to be expected, it follows that the natives must be led to rely, as soon as possible, on their own resources for the supply of these, toward the maintenance of Christianity; but it is difficult to imagine how this can be done without a considerable advance and improvement in civilization. I think that, next to the communication of direct religious instruction, the object of the missionary ought to be the civilization and improvement of the natives in every way: not that he need spend much time on this object, but, as occasion might offer, he should do all in his power to promote it. No time should be lost in leading the natives to DEPEND for their improvement in every respect on their own energies and resources.—*Miss. Reg.*



“THERE IS THAT SCATTERETH, AND YET INCREASETH.”

How, in our large churches, where individuals seem to have so little to do, shall they grow in grace, and, instead of being weak, puny infants, blown about by every wind of doctrine, become strong, healthy men, prepared to endure hardness as good soldiers of Jesus Christ? The answer is evident. They must engage with all their powers in the conversion of the world. There are exigencies which demand all the energies of the church, and God has given this spirit of activity to meet these exigencies. He has made accessible hundreds of millions of our fellow-creatures, who are now perishing for lack of vision, and he calls upon every individual member of the church, to put forth all his efforts to save them. Do any wish to grow in grace, let them engage in this work with all their might. It is not by running after every new preacher, and taking up with every novel sentiment, that they will attain the faith and hope of primitive Christians; but by imitating their zeal in seeking to save a perishing world. Spiritual food is not what they need; they are in fact fed to the full. What they need is exercise; and for want of this they are moral dyspeptics, capricious and depraved in their appetites. Let the farmer, the mechanic, the merchant, and the professional man, set before him the conversion of the world as the great object for which he should employ his hands and his head; and his secular employment, which now proves a snare to drag him down to earth, would all contribute to his advancement in holiness. Then, by the daily exercise of his Christian graces, the spiritual food, furnished him by the ordinary privileges of the sanctuary, would be well digested, and his soul be in health and prosperity. Never, till Christians take this view of their duty and act accordingly, shall we see the church shining forth in the beauty of holiness.—*W. G. Crocker.*

#### RESULTS OF THE BASSA MISSION.

As we look back through the history of the Bassa African Mission, from its commencement in 1835 down to the present time, 1847, we must be impressed with the fact that an omnipotent Power has watched over and protected it. Though severely afflicted by the death of devoted missionaries, yet it has never been left without some one to guard its interests. Since its establishment, eleven missionaries have been for a season at the station. Only seven of

these, however, have been designated for the Bassa people. Of these seven, three have died, two have returned to this country on account of the failure of their health, though one of them is about resuming her labors, and two still remain where they have been now toiling almost ten years.

And what are the results? Are they any thing in comparison with the loss of life, sacrifices, and physical sufferings incurred? Suppose that in all these years, with all these efforts, but one had been redeemed by the grace of God, would not that soul, for whom Christ died, be worth all this expense? If, in a Christian land, so many joint influences are exerted for the salvation of a soul, who may say that any effort of man is too great to secure such a result among heathen?

We are not able to tell of large churches, and numerous converts among the Bassas. But we can tell, of a gradual, silent influence, which proves conclusively that the Lord is at work with his servants. In order to see what has been accomplished among the Bassas, we must just compare their present condition with what it was when the mission commenced. Formerly when one of their number died, it was at once inquired who had bewitched or poisoned him. Now it is nothing uncommon to hear them remark of a dead friend, “God has called him away.” The administering of *saucy* wood for trial, was also very common when our missionaries first went among them. Now, among natives who have heard the gospel, it is seldom used, and when it is, they go many miles from the mission that it may not be known. There is also a growing veneration for the Sabbath. If a native in the vicinity of the mission, happens to be caught at work on the Sabbath, he is sure to apologise for his conduct, endeavoring to make it appear a work of necessity. Instead of being obliged to go to the natives individually and urge them to attend meeting, the missionary has now only to let it be known that he will preach at such a time, in such a town, and he will have most, if not all who are in town, to hear him. Such were the fears of the natives respecting having their females instructed, that it was a long time before the missionaries could gain any access to them. Now, when they go into a town, the head man will order the women to leave whatever work they are engaged in, and go to hear God’s palaver. And on the Sabbath morning the natives may be seen gliding along the river in their canoes towards the mission chapel, bringing their females with them.

When our missionaries first went among

them, it was with difficulty they could obtain boys to instruct, as the natives had a superstition that a child acquainted with book learning must soon die. And as to girls, it was impossible to obtain any. Now they have flourishing schools for each sex, which might be increased to any extent, had they teachers to take the charge of them. As it is, they are frequently obliged to refuse pressing applications for both lads and misses to attend school.

The missionaries were much discouraged in their first efforts for the children, by having so many of them taken from the school by their parents, before they appeared to have gained any essential knowledge. But they have been encouraged by finding that God has brought much good to Africa from these apparently adverse circumstances. The memories of the children are very retentive, and whatever is told them at the mission, either of scripture history, of the character of God, of the love of Christ, of the final resurrection, or of the day of judgment, is all treasured up, and repeated over and over to each other. When they go back among their people, the natives all come around them to hear what the white man, or the God man, as they call him, has taught them. The child will go through with all that has been told him in a very correct and often impressive manner, so that an interest in the truths of scripture is often awakened in towns where the gospel has never been preached. And persons have frequently come from some distance to inquire whether the stories, reported by the children, were really believed and taught by white men; and wishing to know more perfectly about them.

Thus it is that the little leaven, which the few patient toilers have been trying to infuse into this lump of heathenism, is beginning to operate on the mass. Truly, gospel seed is springing up, but who shall enter upon the harvest. The natives are ready to listen with intense interest to whatever the ambassador of Christ shall proclaim to them, but what is one preacher among so many. The schools connected with the station have long been prosperous. Says one of their teachers, "A scholar can scarcely be addressed upon religious subjects without manifesting deep feeling. The tearful eye, and oft heard voice of prayer in the lone woods, tell that the word returns not void." Many very interesting letters from lads in the mission school have been received in this country, several of which have been published in different periodicals. For specimens of these the reader is referred to the *New York Recorder* of May 5, 1847, or to the

Baptist Missionary Magazine for August, 1847. But where are the teachers ready to go out and instruct the multitudes who would gladly connect themselves with such schools?

It is not expected that white missionaries will be able to go through the length and breadth of that land. Their object must be to furnish books, and especially to translate the scriptures into the native tongue. But while raising up a native agency, they must themselves go boldly forward in the work. The predictions of scripture, and of the departed ones who have labored in the cause of this people, will yet be realized. In the language of Mr. Crocker,—"Africa, thou long despoiled land! thy mourning shall be turned to rejoicing. Thy darkness shall be dispelled. Thy sons, basking under their own vines and fig-trees, without the fear of the lawless invader, shall tune their sweet voices to the melody of Zion's songs. God, even thy God, the God of the oppressed shall appear for thee. Thy children are the workmanship of his hands. And, though the sun has looked upon thee, thou shalt be comely in his sight. Long, long he heard thy groanings, but he hath never forgotten thee. Thou shalt stretch forth thy hands unto God, and call him Father. He will acknowledge the relationship. Thy sons shall be joint heirs with his Son, to a glorious inheritance. 'Blessed is he that blesseth thee.'"—*Mem. of W. G. Crocker.*

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MEMOIR OF WILLIAM G. CROCKER,

Late missionary in West Africa among the Bassas, including a history of the Bassa Mission. By *R. B. Medbery*, Newburyport, Mass. Boston: Gould, Kendall & Lincoln, 59 Washington Street. 1848.

We have read this Memoir with great satisfaction, and were intending to give an extended notice of it; but the favor which it has already secured from the Christian public, makes this superfluous. We will only add our testimony to the fidelity of the biographer. The life and character of Mr. Crocker are portrayed with singular truth and simplicity; and the remark may be also applied to the history of the Bassa Mission, with whose origin and early progress they were identified. The work must promote an increased interest in that mission, wherever it is circulated; while

it will furnish a new illustration of the force of goodness.

MEMOIR OF MRS. SARAH BOARDMAN  
JUDSON.

At the time this Magazine goes to press, we have been able to read only detached

and very brief portions of this work, prepared by Mrs. E. C. Judson, and must defer what we may have to say respecting it, to a future number. It is published by Messrs. Colby & Co., New York, in 250 pp., 18mo.

## American Baptist Missionary Union.

APPOINTMENT OF REV. T. T. DEVAN  
TO THE FRENCH MISSION.

Dr. Devan, late of the Mission to China, having regained his health, has been transferred, with his own consent, to the French Mission; to sail on the 14th ult. for Havre in the *Duchesse d'Orleans*. His immediate destination is Paris, where he will put himself into communication with Mr. Willard, of Douay, and will thence enter upon such a course of measures as the best advancement of the objects of the mission may require.

### RECENT INTELLIGENCE.

*Arrival of Mr. Abbott at Calcutta.*—Mr. Abbott, who left this country Aug. 16, arrived in Calcutta Nov. 4, by the overland route, forty-four days from England. His health, though at times very infirm during the passage, had been restored; and he was expecting to sail on the 9th for Arracan. Information had been sent to Mr. Ingalls by a previous mail; and “word had gone out through the Karen jungles—so that the gaze ‘toward the setting sun for the teacher,’ would become more and more intense.”

*Maulmain.*—Return of Dr. Judson from Rangoon.

Dr. Judson writing from Maulmain Sept. 19, says,—

I remained in Rangoon long enough to witness the removal of my friend, the governor, and the downfall of the ferocious vice-governor, who had become the terror of all classes, and par-

ticularly distinguished himself by carrying out the proscription of the Christian religion.

I prolonged my stay a little, in order to ascertain the disposition of the new governor; but in that I found nothing but discouragement. He very soon gave several proofs of strict adherence to the established religion; his reception of me was extremely cold and reserved; and when I mentioned my desire of proceeding to Ava at some future time, he did not even reply. I think, however, he would not oppose that measure; but, in present circumstances, for reasons mentioned in my last, it is impossible. I, therefore, concluded to return to Maulmain, and arrived here on the 5th instant.

Br. Stevens having had his own house burnt down, had taken up his residence in mine, contiguous to the native chapel. I have, therefore, taken shelter in the house lately occupied by Br. Simons, though rather remote from missionary operations, where I intend to make an effort to finish the dictionary. But I hope also to preach occasionally in the native chapel, one sermon, at least, every Lord's day, and attend to such other missionary work as may be given me to do.

*Return of Mr. and Mrs. Vinton.*—

Agreeably to previous announcement, Mr. and Mrs. Vinton have been compelled, by Mrs. V.'s protracted sickness, to leave Burmah for a season, and return to the United States. They were to sail in the “Ocean Queen” about the last of September, taking passage for the Cape of Good Hope, and thence to England or the United States, as Providence might direct. Mr. Vinton expects, while absent, to con-



tinue the revision of the Sgau New Testament, now in hand, Mr. Mason being engaged in the translation of the Old Testament.

*Siam Mission.*—Our last dates are to Sept. 7 and 8, at which time the missionaries generally were in good health, except Mrs. Dean, who had been ill several months. The cool season being near, it is hoped she may have recovered her health ; but otherwise, she would be taken by her husband to Singapore, and thence probably to China, for a more favorable temperature. The missionaries speak of the baptism of a Chinaman in August, and the promising appearance of three inquirers.

*Greek Mission.*—Our readers will see in another part of this number a full account of the late persecution of our missionaries at Piræus, and their acquittal ; and will also note the kind attentions shewn to them by Count A. de Gasparin in the day of their anxious fears. The following brief allusion to these tried friends, in a letter just received, will be read with interest. “ Many kind tokens of gracious remembrance has our loving Father afforded us in the day of our calamity, and not the least was the timely visit, the cordial sympathy, of those dear servants of His, the Count and Countess de Gasparin. The unfeigned humility, the ardent piety, the warm fellowship with all who love our Lord Jesus Christ, which these excellent persons manifested, can never be effaced from our memories. Yes, ‘ the Lord is good, a stronghold in time of trouble.’ ”

LETTERS, &c., FROM MISSIONARIES.

MAULMAIN.—*Mission*, Aug. 22.—*J. G. Binney*, Oct. 27.—*J. M. Haswell*, Oct. 20.—*H. Howard*, Aug. 22, Oct. 20.—*A. Judson*, Sept. 19, 25.—*T. S. Ranney*, Aug. 20 (2), Sept. 27, Oct. 21, 26.—*E. A. Stevens*, Aug. 19, Oct. 19, 27.—*L. Stilson*, Oct. 20, 27 ; *Mrs. S.*, Sept. 27.—*J. H. Vinton*, Sept. 17.  
TAVOY.—*Mission*, May 15—Aug 7.—*C. Bennett*, (j.) Feb —May.—*Mrs. Wade*, Aug. 3.  
ARRACAN.—*E. L. Abbott*. Nov. 6.—*L. Ingalls*, July 1, Aug. 24, Sept. 30, Oct. 14 (2).  
ASSAM.—*N. Brown*, Aug 27, Sept. 25.—*O. T. Cutter*, Sept. 25. — ?

SIAM.—*Mission*, July 1 (3).—*J. H. Chandler*, April 6, July 5, Aug. 7.—*J. Goddard*, Feb. 22, April 10, 12, May 15, June 30, Aug. 6, Sept. 8.—*E. N. Jencks*, April 12 (2), June 15, Sept. 7.

CHINA.—*W. Dean*, May 25, Aug. 20, Sept. 7—27, 26.—*E. C. Lord*, June 25, July 9.

WEST AFRICA.—*I. Clarke*, Aug. 14, Nov. 19.

FRANCE.—*E. Willard*, Oct. 23, Nov. 1.

GREECE.—*A. N. Arnold*, Nov. 17, 18.—*R. F. Buel*, Oct. 9, 20, Nov. 9, 18, Dec. 10—16, 29.—*Miss S. E. Waldo*, Oct. 9, 20, Dec. 18.

GERMANY.—*G. W. Lehmann*, Oct. 25.

CHEROKEES.—*H. Upham*, Nov. 1.

SHAWANOES, &c.—*Mission*, Nov. 16, Jan. 6, 8, 1848.—*F. Barker*, Nov. 16, Dec. 7.—*J. Meeker*, Oct. 21, Dec. 9, 31, Jan. 15—24, 1848. *Miss E. S. Morse*, Nov. 24.—*J. G. Pratt*, Jan. 12 (3), 19, 20.

OJIBWAS.—*A. Bingham*, Jan. 14.

DONATIONS

Received in January, 1848.

Maine.

|                                                                |          |
|----------------------------------------------------------------|----------|
| Eastport, Washington St. ch., to cons. James P. Wheeler L. M., | 110,00   |
| Wiscasset, John Sylvester                                      | 5,00     |
| Waterboro', ch. and soc.                                       | 20,00    |
|                                                                | — 135,00 |

New Hampshire.

|                                                                           |         |
|---------------------------------------------------------------------------|---------|
| Concord, John Atwood                                                      | 10,00   |
| New Hampshire State Convention, George Porter tr., Concord, ch. and soc., | 37,50   |
| Piermont, Ruth Spencer                                                    | 1,00    |
|                                                                           | — 48,50 |

Vermont.

|                            |         |
|----------------------------|---------|
| West Topsham, ch.          | 9,00    |
| Cornwall, Mrs. Roxana Peet | 4,00    |
| Derby, Austin Norcross     | 2,00    |
|                            | — 15,00 |

Massachusetts.

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| Lexington, ch., mon. con.,                                                                                                                                                             | 4,48   |
| do., Sab. Sch. Miss. Soc. 5,22,                                                                                                                                                        | 9,70   |
| Boston, “ a friend”                                                                                                                                                                    | 1,00   |
| do., Charles St. ch., mon. con., 21,98 ; do., Fem. Miss. Soc., 100,00 ; to cons. Mrs. Ann Sharp L. M.,                                                                                 | 121,98 |
| do., Tremont St. ch., to cons. Rev. J. E. Forbush L. M., and one L. M. to be named, 200,00 ; do., Sab. school 5,73,                                                                    | 205,73 |
| do., Baldwin Place Sab. sch., G. L. Norris, superintendent,                                                                                                                            | 3,21   |
| do., 1st ch., for L. M. to be named,                                                                                                                                                   | 100,00 |
| do., Bowdoin Square ch., Board of Benev. Operations, W. C. Reed tr.,                                                                                                                   | 24,75  |
| do., Harvard St. ch., Young Men's For. Miss. Soc., Charles Young tr., to sup. Tway Poh, a native Karen preacher, and to cons. Henry E. Lincoln L. M., 100,00 ; do., Ladies' For. Miss. |        |

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| Soc., for the sup. of a Karen preacher, and to cons. Charles S. Kendall L. M., 100,00,                                                                                     | 200,00 |          |
|                                                                                                                                                                            |        | 656,67   |
| Framingham, Abner Haven                                                                                                                                                    |        | 5,00     |
| Mansfield, ch.                                                                                                                                                             |        | 4,00     |
| Townsend, ch., Levi Ball tr,                                                                                                                                               |        | 26,00    |
| Chickopee Falls, ch., "a sister, to aid Dr. Judson to go to Ava,"                                                                                                          |        | 1,00     |
| Wendell Asso., Job Frye tr,                                                                                                                                                |        | 77,00    |
| Newburyport, 1st ch., viz.—Mon. con. 11,73; Sab. school, for Greek Miss., 1,92; Fem. For. Miss. Soc., for Greek Miss., 25,00,                                              |        | 38,65    |
| Chesterfield, Alvan Macomber                                                                                                                                               |        | 5,00     |
| Wachusett Asso., L. H. Bradford tr.,                                                                                                                                       |        | 14,47    |
| Taunton Green, ch., to cons. Rev J. F. Wilcox L. M.,                                                                                                                       | 100,00 |          |
| Marblehead, ch.                                                                                                                                                            |        | 5,00     |
| Charlestown, Miss. Soc. of 1st ch. and cong., Joseph Goodnow tr., (of which \$110 is for sup. of Miss Waldo), to cons. John Murray and George N. Little L. M.,             | 200,00 |          |
| Newton, Upper Falls, viz.—Miss Eliza Jameson 20,00; Fem. For. Miss. Soc. 9,00; mon. con. 8,00,                                                                             |        | 37,00    |
| Cambridge, Rev. B. C. Grafton                                                                                                                                              |        | 2,00     |
| Chelsea, Daniel Cummings, for his L. M., 100,00; Nehemiah Boynton 25,00,                                                                                                   |        | 125,00   |
| West Dedham, ch. and soc.                                                                                                                                                  |        | 54,90    |
| Salisbury and Amesbury, ch., a class of young ladies in the Sab. school, Miss Sarah T. Osgood tr.,                                                                         |        | 4,00     |
| Seekonk, ch. 62,76; do. Fem. For. Miss. Soc., Mrs. Anna Carpenter tr., 23,00,                                                                                              |        | 85,76    |
| Littleton, ch.                                                                                                                                                             |        | 33,75    |
| Rowley, Rev. Cephas Pasco                                                                                                                                                  |        | 2,00     |
| Salem, 1st ch., Michael Shepard tr., Mrs. Abigail R. Ward, to cons. Rev. George S. G. Spence L. M., 100,00; do., sundry colls., to cons. Mrs. A. R. Spence L. M., 100,00,  | 200,00 |          |
| Roxbury, Kendall Brooks                                                                                                                                                    |        | 20,00    |
| Berkshire Asso., Geo Millard tr., 100,00, to cons Rev. Josiah T. Smith L. M.; do., North Adams, ch. and soc., 200,00, to cons. Duty S. Tyler and Sanford Blackinton L. M., | 300,00 |          |
| Somerset, ch.                                                                                                                                                              |        | 7,50     |
| Medfield, ch.                                                                                                                                                              |        | 15,00    |
|                                                                                                                                                                            |        | —2029,40 |

Rhode Island.\*

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| Rhode Island State Convention, V. J. Bates tr., viz.—Central Falls, ch., Wm. Gage tr., to cons. Rev. D. L. McGear L. M., 100,00; Fruit Hill, ch., B. A. Whipple tr., 3,47; Warren, ch., John Hail tr., 44,32; Providence, Pine St. ch., Edward J. Ham tr., for L. M. to be named, 100,00; do., 1st ch., |  |
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| mon. con., 32,24; Wickford, 1st ch. and soc., N. N. Spink tr., mon. con., with the amount from 1st ch., Providence, to cons. N. N. Spink L. M., 67,76, | 347,79 |
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Connecticut.

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| New London, friends of missions in 1st Bap. ch., to cons. Peter D. Irish L. M., | 100,00   |
| Pottersville, "a friend of missions," towards sup. of Assam Orphan School,      | 5,00     |
| Chesterfield, Lyman Stewart                                                     | 2,00     |
|                                                                                 | — 107,00 |

New York.

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| Troy, "Ludh," an annual offering for sup. of a native Pgwwo Karen preacher,                                                                                                                                                                                                                                                       | 50,00    |
| New York city, 1st ch., to cons. Wm. R. Martin, Geo. Wyckoff, E. S. Whitney, Mrs. Elizabeth Clark and Rev. James S. Ladd L. M.; (of this sum, \$493,50 is the balance in full of principal and interest, at seven per cent. per annum, of \$4000 given to the 1st Bap. ch. in 1837, by Stephen B. Munn, for missionary purposes,) | 500,00   |
| do. do. do., Cannon St. ch. Sab. school, J. M. Forrester tr.,                                                                                                                                                                                                                                                                     | 25,00    |
| do. do. do., Laurens St. ch.                                                                                                                                                                                                                                                                                                      | 34,86    |
| do. do. do., Stanton St. ch., Juv. Miss. Soc. of the Sab. school, (\$25 of which is for sup. of a child in Assam Orphan School, \$10 to Mrs. C. H. Vinton, \$10 to Rev. E. L. Abbott, and \$10 to Rev. W. Dean, "to assist them in the spread of the gospel,")                                                                    | 55,00    |
|                                                                                                                                                                                                                                                                                                                                   | — 614,86 |

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| Niagara Asso., Lockport, ch                                                                                                                       | 32,67    |
| Genessee Asso., viz.—La Grange, ch. 11,00; Attica, H. Ewell 4,00,                                                                                 | 15,00    |
| Seneca Asso., J. McLallen tr., which with the \$50, in part of Lewis Porter's legacy, to cons. Rev. Wm. McCarthy L. M.,                           | 50,00    |
| Seneca Falls, Arthur S. Baker 25c.; Waterloo, Mrs. West 1,00; Benton, Wm. Watson 18c.; Henry Watson 14c.,                                         | 1,57     |
| Munroe Asso., Wm. N. Sage tr., per Rev. S. M. Osgood, agent of the Union,                                                                         | 52,15    |
|                                                                                                                                                   | — 151,39 |
| Rochester, David Barton, per Rev. A. Bennett, agent of the Union, (which with the above \$52,15 from Monroe Asso.,) to cons. Israel Starks L. M., | 50,00    |

\* "Miss Mary A Perkins," in the February Magazine, should be Miss Mary A. Purkis.

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|--------------------------------------------------------------------|----------------|
| Ticonderoga, ch.                                                   | 10,00          |
| Lockport, ch., mon. con.,                                          | 5,00           |
| Gouverneur, 1st ch. 21,32; do.,<br>Fem. Miss. Soc. 4,75,           | 26,57          |
| Brooklyn, 1st ch., Young Men's<br>Miss. Soc., E. Lewis, Jr., tr.,  | 100,00         |
| Fairfield, Rev. Avery Briggs                                       | 10,00          |
| Hudson, For. Miss. Soc., H. P.<br>Skinner tr., to cons. him L. M., | 120,00         |
| Jay, Fem. Miss. Soc., Sarah Pur-<br>mort tr.,                      | 15,00          |
| Staten Island, 1st ch. 20,00; do.,<br>Lucy Bushnell, 2,50,         | 22,50          |
|                                                                    | <u>1175,32</u> |

## New Jersey.

|                                                                                                                                                                            |        |
|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------|
| McGeorges Road, ch. 5,23;<br>Plainfield, 1st ch. 42,50; New-<br>ark, 1st ch., Bap. Fem. Miss.<br>Soc. 50,00; a friend 2,22; per<br>Rev. G. S. Webb, agent of<br>the Union, | 100,00 |
|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------|

## Pennsylvania.

|                                     |               |
|-------------------------------------|---------------|
| Roxborough, Fem. For. Miss.<br>Soc. | 27,00         |
| Eaton, ch. and cong.                | 3,00          |
| Alleghany city, M. R. Trevor        | 5,00          |
| Clinton Asso., S. L. Deming tr.,    | 84,73         |
|                                     | <u>119,73</u> |

## Maryland.

|                          |       |
|--------------------------|-------|
| Baltimore, Orson Kellogg | 30,00 |
|--------------------------|-------|

## District of Columbia.

|                                                                                  |        |
|----------------------------------------------------------------------------------|--------|
| Washington, Prof. William Rug-<br>gles, for sup. of native Bur-<br>man preacher, | 300,00 |
|----------------------------------------------------------------------------------|--------|

## Kentucky.

|                                                                                                                   |               |
|-------------------------------------------------------------------------------------------------------------------|---------------|
| Georgetown, Prof. Henry Day                                                                                       | 6,00          |
| Covington, Rev. Dr. Pattison,<br>for sup. of Mrs. Binney, and to<br>cons. Miss Sarah Lavinia Pat-<br>tison L. M., | 100,00        |
|                                                                                                                   | <u>106,00</u> |

## Ohio.

|                                                              |        |
|--------------------------------------------------------------|--------|
| Zanesville, Market St. ch., to<br>cons. Henry Eastman L. M., | 100,00 |
|--------------------------------------------------------------|--------|

## Illinois.

|                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                            |      |
|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|------|
| Rockford, George Haskell                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                   | 3,00 |
| Paris, Shubal York 50c; do.,<br>Washington Nebeker 1,00;<br>do., Susannah Nebeker 50c.;<br>Illinois General Asso. 21,37;<br>Winchester, ch. 3,10; Carrol-<br>ton, Miss M. C. Hill 25c.;<br>do., col. 5,80; Silver Creek,<br>ch. 4,00; Belleville, John T.<br>Lemon 50c.; do., colls. 8,00;<br>do., Rev. James Pulliam 1,50;<br>Salt Creek, Wm. Randolph<br>1,00; Edwardsville Asso. 5,00;<br>Upper Alton, mon. con. 1,75;<br>Waterloo, Rev. Peter Rogers<br>1,00; do., colls. 5,61; Troy,<br>ch. 1,27; Rev. Joseph Lemon<br>25c.; J. Lemon 50c.; Mrs.<br>P. K. Lemon 50c.; J. W.<br>Lemon 25c.; Miss A. C. Lem-<br>on 25c.; Wm. K. Lemon 25c.;<br>Miss E. Lemon 25c.; R. C.<br>Lemon 25c.; Robert Lemon,<br>Sen., 1,00; Edwardsville 1,37;<br>do., Mrs. Julia A. Wheeler<br>1,00; Upper Alton, Fem. Ka-<br>ren Soc., Mrs. E. Leverett tr., |      |

|                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                          |               |
|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|---------------|
| 14,32; do., colls. 9,78; Lower<br>Alton, col. 9,55; do., mon.<br>con. 1,06; do., Mrs. B. E.<br>Viall 5,00; Mrs. L. H. Thom-<br>as 25c.; Mrs. B. Dodge 25c.;<br>Woodburn, ch. 2,22; do., Mrs.<br>E. Kidder 50c.; Bunker Hill<br>3,45; do., Avolin Church 50c.;<br>Mrs. M. Church 50c.; Noah<br>W. Flanagan 1,00; Spanish<br>Needle Prairie, Haskins Tra-<br>bue 1,00; Mrs. O. Trabue 50c.;<br>Stephen Trabue 25c.; Miss E.<br>J. Trabue 25c.; Joseph Tra-<br>bue 20c.; Benj. Trabue 25c.;<br>Miss Martha Trabue 25c.;<br>John Trabue 10c.; Miss Sarah<br>Harlin 25c.; Henry Kinney<br>and grandchildren 55c.;<br>Springfield, colls. 10,00; Dele-<br>van, Jonas R. Gale 1,00; do.,<br>Charles L. Gale 25c.; Wash-<br>ington, col. 1,36; do., mon.<br>con. 3,20; Tremont, ch. 2,25;<br>Rev. Morgan Edwards 1,00;<br>Sarah Edwards 25c.; Peoria,<br>ch., mon. con., 10,10; do.,<br>col. 30,50; Bloomington, colls.<br>5,30; Illinois River Asso.<br>38,17; to cons. Rev. Isaac<br>Merriam L. M., and one L. M.<br>to be named, per Rev. S. G.<br>Miner, agent of the Union, | 223,38        |
|                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                          | <u>226,38</u> |

## Indiana.

|                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                     |                  |
|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|------------------|
| Madison, ch., mon. con., 12,10;<br>Bloomfield, Mrs. Cravens<br>45c.; Delphi, A. F. Martin<br>50c.; Vernal, Luke W. San-<br>ders 50c.; Mrs. Mary Sanders<br>25c.; Rev. Asa Marsh and<br>wife 10,00; Greensburg, ch.<br>5,25; Covington, ch. 4,00;<br>Indiana General Asso., 11,00;<br>Currier's Prairie Asso. 20,00;<br>Mount Pleasant, 2d ch. 5,00;<br>Grand Prairie, ch. 2,74; J. P.<br>Olmsted and wife 25c.; La-<br>fayette, ch., mon. con., 4,01;<br>do., col. 14,35; Tippecanoe<br>Asso. 12,25; Delphi, ch. 10,67;<br>Pittsburg, col. 2,97; per Rev.<br>S. G. Miner, agent of the<br>Union, and to cons. L. M. to<br>be named, | 116,69           |
|                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                     | <u>\$4956,81</u> |

## Legacies.

|                                                                                                   |                  |
|---------------------------------------------------------------------------------------------------|------------------|
| Covert, N. Y., Lewis Porter, per<br>J. McLellan tr. of the Seneca<br>Asso., (in part.)            | 50,00            |
| Boston, Mass., Jonas Welsh, per<br>Rev. J. C. Welsh executor, to<br>cons. Rev. J. C. Welsh L. M., | 100,00           |
| do., do., a member of Charles<br>St. ch., per Rev. Dr. Sharp,                                     | 200,00           |
| Providence, R. I., Nicholas<br>Brown, per W. D. Ticknor tr.<br>of Massachusetts Conven.,          | 200,00           |
|                                                                                                   | <u>550,00</u>    |
|                                                                                                   | <u>\$5506,81</u> |

Total from April 1 to Jan. 31, \$54,604,32.









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